CHRIST

SET FORTH

In his { Death, Resurrection, Ascension, Sitting at Gods right hand, Intercession, } *As the* { CAUSE *of Iustification.* OBJECT *of Iustifying Faith.*

Upon ROM. 8. VER. 34.

TOGETHER WITH

A TREATISE

DISCOVERING

The Affectionate tenderneſſe of CHRISTS HEART now in *Heaven*, unto Sinners on Earth.

By THO: GOODWIN, *B.D.*

LONDON,
Printed by *W. E.* and *F. G.* for *Robert Dawlman.*
M DC XLII.

TO THE READER.

WHat the ſcope of this treatiſe it ſelfe is, the Title-page and the Table that followes, will ſufficiently informe you: I ſhall onely here acquaint you, with what was mine, in a few words. I have by long experience obſerved many holy and precious ſoules, who have clearely and wholly given up themſelves to Chriſt, to be ſaved by him his owne way; And who at their firſt converſion (as alſo at times of deſertion,) have made an entire and immediate cloze with Chriſt alone for their Juſtification, who yet in the ordinary courſe and way of their ſpirits, have beene too much carried away with the Rudiments of Chriſt in their owne hearts, and not after Chriſt himſelfe: The ſtreame of their more conſtant thoughts and deepeſt intentions running in the channell of reflecting upon, and ſearching into the gracious diſpoſitions of their owne hearts, ſo to bring down, or to raiſe up (as the Apoſtles words are, Rom. 10.8.) and ſo get a ſight of Chriſt by them. Whereas Chriſt himſelfe is nigh them

(as the Apostle there speakes) if they would but nakedly look upon himselfe through thoughts of pure and single faith.

And although the use of our owne graces by way of signe and evidence of Christ in us be allowed us by God, and is no way derogatory from Christ, if subordinated to faith; and so as that the heart be not too inordinate and immoderate in poring too long, or too much on them, to fetch their comfort from them, unto a neglect of Christ: yet as pleasures that are lawfull, are unlawfully used, when our thoughts and intentions are too long, or too frequent, or too vehement in them, so as to dead the heart; either to the present delighting in God, or pursuing after him, with the joint strength of our soules, as our onely chiefest good: so an immoderate recourse unto signes, (though barely considered as such) is as unwarrantable, when thereby we are diverted and taken off from a more constant actuall exercise of daily thoughts of faith towards Christ immediately, as he is set forth to be our righteousnes; either by the way of Assurance, (which is a kind of enjoyment of him,) or Recumbency and renewed Adherence in pursuit after him.

And yet the minds of many are so wholly taken up with their own hearts, that (as the Psalmist sayes of God) Christ is scarce in all their thoughts: But let these consider what a dishonour this must needs be unto Christ, that his traine and favourites (our graces) should have a fuller Court and more frequent attendance from our hearts then himselfe, who is the King of Glory. And likewise what a shame also it is for beleevers themselves, who are his Spouse, to look upon their Husband no otherwise but by reflection and at second hand, through the intervention and assistance of their own graces, as Mediators between him and them? Now

Now to rectifie this errour, the way is not wholly to reject all use of such evidences, but to order them; both for the Iealon, *as also the* issue *of them: For the* Iealon, *so as that the use of them goe not before, but still should follow after an addresse of faith first renewed, & acts thereof put forth upon Christ himselfe. Thus whensoever wee would goe downe into our owne hearts, and take a view of our graces, let us be sure first to looke wholly out of our selves unto Christ, as our justification, and to close with him immediately; and this as if we had no present, or by past grace, to evidence our being in him. And if then whilst faith is thus immediately clasping about Christ, as sitting upon his Throne of Grace, we finde either present or fore-past graces comming in as Hand-maids, to attend and witnesse to the truth of this adherence unto Christ, (as after such single and absolute acts of faith, it oftentimes falls out.) The Holy Ghost (without whose light they shine not)* bearing witnesse with our spirits, *that is, our graces, as well as to our spirits. And then againe, for the* issue *of them, if in the closure of all, we again let fall our viewing and comforting our selves in them, or this their testimony, and begin afresh (upon this encouragement) to act faith upon Christ immediately with a redoubled strength: if thus (I say) we make such evidences to be subservient onely unto faith, (whilst it makes Christ its* Alpha & Omega, *the beginning and end of all) this will be no prejudice at all to Christs glory or the workings of faith it selfe; for by this course the life of faith is still actually maintained, and kept upon wing in its full ure, and exercise towards Christ alone for justification. Whereas many Christians doe habitually make* that *onely but as a supposed or taken*

for granted principle, which they ſeldome uſe, but have laid up for a time of need: But actually *live more in the view and comfort of their owne graces, and the gracious workings thereof in duties towards Chriſt.*

The Reaſon of this defect among many other I have attributed partly to a Barrennes *(as Peters phraſe is) in* the knowledge of the Lord Jeſus Chriſt, *and of ſuch things revealed about him, as might be matter for faith to worke and feede upon: As alſo to a want of skill (whilſt men want aſſurance) to bend and vow, and ſubjugate to the uſe of a* faith of meere adherence, *all thoſe things that they know and heare of Chriſt as made juſtification unto us. It being in experience a matter of the greateſt difficulty, (and yet certainly moſt feaſable and attainable) for ſuch a faith, as can yet onely relie & caſt it ſelf upon Chriſt for juſtification, yet rightly to take in, and ſo to make uſe of all that which is or may be ſaid of Chriſt his being made righteouſneſſe to us, in his* Death, Reſurrection, &c. *as to quicken and ſtrengthen it ſelfe in ſuch acts of meere* Adherence, *untill* Aſſurance *it ſelfe comes, for whoſe uſe and entertainment all ſuch truths lie more fair and directly to be received by it. They all ſerve as a fore-right wind to* aſſurãce of faith, *to fil the ſails thereof, & carry it on with a more full and conſtant gale, (as the word uſed by the Apoſtle for* Aſſurance *imports) whereas to the faith of a poore recumbent, they ſerve but as a halfe-ſide wind, unto which yet, through skill, the ſailes of ſuch a faith may be ſo turned and applyed towards it, as to carry a ſoule on with much eaſe and quietneſſe unto Chriſt, the deſired Haven: It notwithſtanding waiting all that while, for a more faire and full gale of aſſurances in the end.*

Now

Now to helpe or instruct beleevers in that latter, namely the use of such a skill, is not so directly the drift of this Treatise, I having reserved that part (if God assist me and give leisure, and this find acceptance) unto another about the acts of justifying Faith, *wherein this art now mentioned is to be the maine scope. That which I have here endeavoured, is, to set forth to all sorts of beleevers (whether they have assurance or not)* Christ as he is the Object of our faith as justifying, *and as the cause of justification to us; and so I send forth this as a premise and preparatory to that other. And to that purpose I have run over some few* Articles *of our* Faith or Creede, *as I found them put together in one bundle by the great Apostle, namely Christ, in his* Death, Resurrection, Ascension, Sitting at Gods right hand, *and* Intercession, *and have handled these no further, then as in all these he is made* Justification *unto us, therin having punctually kept unto the Apostles scope. By all which you may (in the mean time) see, what abundant provision God hath laid up in Christ (in the point of Justification) for all sorts of beleevers to live upon: Every thing in Christ, whatsoever he* was, *or whatsoever he* did, *with a joynt voice speaking justification unto us. You may see also that God hath in Christ justified us over and over; and thereby come to discerne what little reason you have to suffer your hearts to be carried aside to other comforters, and so be* spoiled *and bereft of these more immediately prepared, and laid up for us in Christ himselfe. To have handled all those considerations which his* obedience unto death *affords unto the justification of a beleever, and his comfort therein, in this small tractate, would have made that part too disproportioned to*

the

the reſt: it alone deſerves, & will require a diſtinct Tract, which therefore I have caſt into another method; and ſo in this Treatiſe have toucht only upon what may for the preſent be ſufficient to furniſh that part, to keep company with its fellows. Onely when I had thus preſented Chriſt along from *his* Death, Reſurrection, *and* Aſcenſion, *unto his* Sitting in Heaven, *and there performing that great part of his Prieſthood, the worke of* Interceſſion, *I judged it both homogeneall to all theſe, and conducing to the greater encouragement of beleevers in the exerciſe of their faith, to ſubjoyne that other Treatiſe,* How Chriſts Heart now he is in Heaven ſtands affected to us ſinners here below. *And a better token, (take the Arument it ſelfe, if I could have fully repreſented it) how to preſent unto his Spouſe I know not, then a true* character *of her* Husbands heart *now he is in glory: And (but for methods ſake) I would have placed it firſt, it being more ſuited to vulgar capacities, whoſe benefit I aime at. Now in that diſcourſe I confeſſe I have not aimed to keepe ſo ſtrictly unto the matter of juſtification only, as in the other I have done; But have more generally diſcuſſed it, and ſhewne how his heart ſtands towards us, under all ſorts of* infirmities *whatſoever, either of* Sin or miſery, *yet ſo as it wil ſerve for the matter of juſtification alſo.* The Father of our Lord Jeſus Chriſt, grant us according to the riches of his glory, that Chriſt may dwell in our hearts by faith, and that we may know the love of Chriſt, which paſſeth knowledge. Amen.

THO. GOODWIN.

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PAge 37. *line* 30. *for* there, *reade* thee. *p.* 47. *l.* 1. *for* who is, *reade* is. *line* 7. *for* thereby the Influence, *reade* thereby both the Evidence and the Influence. *p.* 61. *l.* 8. shooke hands, *adde*, with the Tetrarch. *p.* 59. *l.* 6. *Adam* who came after, *read*, *Adam* who came afore. *p.* 62. *l.* 19. we conclude, *adde*, or argue by reason. *p.* 69. *l.* 20. *for* that this God-man was justified, *reade*, that God being thus made man is said to have been justified. *p.* 73. *l.* 3. *blot out* in us, or. *p.* 77. *l.* 31. unto which he hath, *read*, unto which faith, or upon which beleeving he hath. *p.* 94. *l.* 11. *for* whereof this was the intended type, *reade*, which was the intended type of Christs triumph at his Ascension. *p.* 120. *l.* 14. *for* should share, *reade* should yet share. *p.* 122. *l.* 24. *for* before then Aaron, *reade*, by far then Aaron. *p.* 125. *l.* 8. *for* all he owed, *reade*, we owed. *p.* 147. *l.* 5. *read* perfect worke. *ibid. l.* 20. *reade*, the reason is, becauſe that. *p.* 149. l. 2. each, *reade* either. *p.* 158. as for which, *read* as that which. *p.* 167. *l.* 20. beſprinkled, *reade* ſprinkled. *p.* 198. *l.* 6. of, *reade* to. *p.* 200. *l.* 25. competitours, *reade* competitioners.

SECT. I.

SHEVVING BY VVAY of INTRODUCTION, that CHRIST is the EXAMPLE, and OBIECT of *Iuſtifying Faith.*

ROM. 8. 34.

Who is he that condemneth? It is Chriſt that dyed; yea rather, that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us.

CHAP. I.

The ſcope of theſe words: That they were Chriſts originally. Chriſt the higheſt example *of* Beleeving. *Encouragements to our faith from thence.*

THeſe words are a triumphing challenge, uttered by the Apoſtle in the name of all the [*Elect*;] for ſo he begins it in the 33. *ver.* foregoing, *Who ſhall lay any thing to the charge of Gods* [*Elect?*] *It is God that juſtifies,* And then follow theſe words, *Who ſhall condemne?* (namely, Gods elect,) *It is Chriſt that dyed, &c.* This *challenge* we finde firſt publiſhed by Jeſus Chriſt himſelfe, our

onely Champion, *Esay* 50. (a Chapter made of, and for Christ) *ver.* 8. *He is neere that justifies me, who will contend with me?* They were Christs words there, and spoken of Gods justifying him; and these are every Beleevers words here, intended of Gods justifying them. Christ is brought in there uttering them as standing at the High Priests Tribunall, when they *spat* upon him, and *buffeted* him, as *ver.* 4,5. when he was condemned by *Pilate*, then he exercised this faith on God his Father, *He is neere that justifies me.* And as in *that* his *condemnation* he stood in our stead, so in this his hope of his *Iustification* he speaks in our stead also; & as representing us in both. And upon this the Apostle here pronounces, in like words, of all the Elect, *It is God that justifies, who shall accuse? Christ* was condemned, yea, *hath dyed, who therefore shall condemne?* Loe here the communion we have with Christ in his death and condemnation, yea, in his very faith: if he trusted in God, so may we, and shall as certainly be delivered. *Observe* we first from hence by way of *premise* to all that follows,

Obser. Christ an example of beleeving.

That Christ *lived by faith as well as we doe.*

In the first of *Iohn ver.* 16. we are said to *receive of his fulnesse grace for grace:* that is, Grace answerable and like unto his; and so (among others) *Faith.*

Explained.

For Explication hereof.

1. He had a faith for the justification of himselfe.

First, in some sense he had a *faith for Iustification* like unto ours, though not a *Iustification through faith*, as we have. He went not, indeed, *out of himselfe*, to rely on another for righteousnesse, for

for he had enough of his owne (he being *The Lord our righteousnesse:*) yet he beleeves on God to justifie him, and had recourse to God for justification: *He is neer* (sayes he) *that justifies me.* If he had stood in his own person meerely, and upon his owne bottome onely, there had beene no occasion for such a speech; and yet consider him as he stood in our stead, there was: for what need of such a Justification, if he had not been some way neer a condemnation? He therefore must be supposed to stand here (in *Esay*) at Gods Tribunall, as well as at *Pilates*, with all our sins upon him: And so the same Prophet tels us *Ch.* 53. 6. *God made the iniquities of us to meete on him.* He was now made *sin*, and a *curse*, and stood not in danger of *Pilates* condemnation only, but of Gods too, unlesse he satisfied him for all those sins. And when the wrath of God for sin came thus in upon him, his faith was put to it, to trust & wait on him for his Justification, for to take off all those sins, together with his wrath from off him, and to acknowledg himselfe satisfied, & him acquited. Therfore in the 22. *Ps.* (which was made for Christ when hanging on the Crosse, and speaks how his heart was taken up that while) he is brought in as putting forth such a faith as here we speak of, when he called God his God, [*My God my God*] then, whē as to his sense, he had *forsaken him*, [*why hast thou forsaken me?*] Yea he helped his faith with the faith of the Fore-fathers, whom upon their trust in him God had delivered: *Our Fathers*, (says he) *trusted in thee; they trusted and thou didst deliver them:* Yea, at the 5. *v.* we find him laying him-

ſelfe at Gods feet, lower then ever any man did, [*I am a worme*] (ſayes he) (which every man treads on, and counts it a matter of nothing for to kill) [*and no man*] as it follows; and all this, becauſe he *bare our ſins*. Now his deliverance and juſtification from all theſe, to be given him at his reſurrection, was the matter, the buſineſſe he thus truſted in God for, even that he ſhould riſe again, and be acquited from them. So *Pſal.* 16. (a Pſalme made alſo for Chriſt, when to ſuffer, and to lie in the grave) *ver.* 8,9,10. *The Lord is at my right hand, I ſhall not be moved: Therefore my heart is glad, my fleſh alſo reſteth in hope*, Or (as in the Originall) [*dwels in confident ſureneſſe*] *thou wilt not leave* [*my ſoule*] *in hell*, that is under the load of theſe ſins, and thy wrath laid on me for them) *neither wilt thou ſuffer thy holy One* (in my body) *to ſee corruption*. This is in ſubſtance all one with what is here ſaid in this one word, *He is neere that* [*juſtifies*] *me*, for Chriſts *Reſurrection* was a *Juſtification* of him, as I ſhall hereafter ſhew.

2. A faith for the juſtifying of us.

Neither 2. did he exerciſe faith for himſelfe only, but for us alſo; and that more then any of us is put to it, to exerciſe for himſelfe: for he in dying, and emptying himſelfe, truſted God with the merit of all his ſufferings aforehand, there being many thouſands of ſoules to be ſaved thereby a long while after, even to the end of the world. He dyed and betruſted all that ſtock into his Fathers hands, to give it out in Grace and Glory, as thoſe for whom he dyed ſhould have neede. And this is a greater truſt (conſidering the infinite number of his

his elect, as then yet to come) then any man hath occasion to put forth for himselfe alone. God trusted Christ before he came into the world, and saved many millions of the Jews upon his bare word: And then Christ, at his death, trusts God againe as much, both for the salvation of Jews and Gentiles, that were to beleeve after his death. In *Heb.* 2. 12,13,14,15. it is made an Argument, that Christ was a man like us, because he was put to live by faith like as we are (which the angels doe not) and to this end, the Apostle brings in these words prophecied of him, as spoken by him of himselfe, [*I will put my trust in him*] as one proofe that he was a man like unto us. Now for what was it that he trusted God? By the Context it appeares to be this, that he should be the salvation of his *brethren* and *children*, and that he *should have a seede and a generation to serve him*, and raise up a Church to God to praise him in. For this is made his confidence and the issue of his sufferings in that fore-cited *Psal.* 22. from *ver.* 22. to the end.

Vse. To draw on to faith, and encourage us therein.

How should the consideration of these things both *draw us on* to faith, and *encourage* us therein, and *raise* up our hearts above all doubtings and withdrawings of spirit in beleeving! For in this example of Christ we have the highest instance of beleeving that ever was. He trusted God (as we have seene) for himselfe, and for many thousands besides, even for all his elect; and hast not thou the heart to trust him for one poore soule? Yea Christ thus trusted God, upon his single Bond; but we for our assurance, have both Christ and God bound to us, even God with his surety, Christ,

(for he is Gods Surety as well as ours.) A double Bond from two such Persons, whom would it not secure? If God the Father and God the Son thus mutually trusted one another for our salvation, whom would it not induce to trust them both, for ones own salvation, when as otherwise they must be damned that will not? 1. This example of Christ may teach and incite us to beleve: For did Christ lay downe all his glory, and empty himselfe, and leave himselfe worth nothing, but made a Deed of Surrendring all he had into his Fathers hands, and this in a pure trust that God would *justifie many by him*, (as it is in *Esay* 53. and shall not we lay downe all we have, and part with what ever is deare unto us afore hand, with the like submission, in a dependance and hope of being our selves justified by him? And withall 2. it may encourage us to beleeve: Hast thou the guilt of innumerable transgressions comming in, and discouraging thee from trusting in him? Consider but what Christ had, (though not of his owne:) Christ was made (as *Luther* boldly (in this sense that we speak of him) speakes) *the greatest sinner* that ever was; that is, by imputation: for the sins of all Gods chosen met in him: And yet he trusted God to be justified from them all, and to be raised up from under the wrath due of them. Alas, thou art but one poore sinner, & thy faith hath but a light and smal load laid upon it, namely, thy own sins, which to this summe he undertook for, are but as an unite to an infinite number: *God laid upon him the iniquities of us all.* Christ trusted God for his own Acquitance from the sins of all the world, and when

Especially against the greatnesse of sinnes.

when that was giv̄e him, he yet again further trusted him, to acquit the *world* for his satisfaction sake.

But thou wilt say, Christ was Christ, one personally united to God, and so knew that he could satisfie him; but I am a sinfull man. Well, but if thou beleevest, and so art one of those who are one with Christ, then Christ speaking these words in the name both of himselfe and of his Elect, (as hath been shewed) thou hast the very same ground to utter them that he had, and all that encouraged him, may embolden thee, for he stood in thy stead. It was onely thine, and others sins that put him in any danger of condemnation; and thou seest what his confidence before-hand was, that God would justifie him from them all: And if he had left any of them unsatisfied for, he had not been justified; and withall in performing his own part undertaken by him, he performed thine also, and so in his being justified, thou wert justified also: His *confidence then*, may therefore be thine *now*: onely *his* was *in* and from *himselfe*, but *thine* must be *on him*: yet so, as by reason of thy *communion* with him in his both *condemnation* and *justification*, thou mayst take & turn all that emboldned him to this his trust and confidence, to embolden thee also in thine, as truly as he did for himselfe. Yea in this thou hast now a farther prop and encouragement to thy faith, then he then had; for *now* (when thou art to beleeve) Christ hath *fully performed* the satisfaction he undertooke; and we *now see Iesus crucified*, acquited, yea *crowned with glory and honour*, as the Apostle speaks: But he, when he took up this *triumph*, was (as *Esay* here fore-

foretold and prophecyed it of him) but as then entring upon that work. The Prophet *seeing the day* of his arraignment and Agonie, utters these words as his; shewing what thoughts should then possesse his heart, when *Pilate* & the Jews should condemn him, and our sins come in upon him, *God is neere that justifies me, who* therefore *shall contend with me?* But now this comes to be added to *our* challenge here, that *Christ HATH dyed, and is* also *risen again*; that he *WAS* condemned & justified, *who* therefore *shall condemne?* may we say, and say much more.

But thou wilt yet say, He knew himselfe to be the *Son of God*, but so doe not I. Well, doe thou but cast thy selfe upon him, to be adopted and justified by him, with *a giving up thy soule* to *his saving* thee *his owne way*, and (though thou knowest it not) the thing is done. And as for that (so great and usuall) *discouragement* unto poore soules from doing this, namely, the *greatnesse* and *multitudes of sins*, this very *example* of *his faith*, and the consideration of it, may alone take off, and help to remove it, more then any I have ever met with: for *He* in bearing the sins of his Elect, did beare as great and infinitely more sins then thine, yea, all sorts of sins what ever, for some one of his elect or other, (for he said upon it, that *All* (that is, all sorts of) *sins shall be forgiven unto men*, & therefore were *first born by him* for them) and yet you see how confident afore-hand he was, & is now clearly justified from them all: And by vertue of *his* being *justified* from *all sorts of sins*, shall *all sorts of sinners in* and *through him* be *justified* also: and therefore why mayst not thou hope to be from thine? certainly

for

for this very reason our sins simply and alone considered can be supposed no hinderance.

Thus we have met with one great and generall encouragement at the very Portall of this Text, which comes forth to invite us ere we are entred into it, and which will await upon us throughout all that shall be said, and have an influence into our faith, and helpe to direct it in all that follows.

Chap. II.

The Scope and Argument *of this* Discourse, *is either* Direction *to Christ as the* Object of Faith, *or* Encouragement *to Beleevers, from all those* particulars *in Christ mentioned in the Text.*

Faith and the supports of it, or rather *Christ*, as by his *Death* and *Resurrection*, &c. hee is the foundation of *Faith*, and the cause of our Justification, is the main subject of these words: All which therefore to handle more largely, is the intended subject of this Discourse. And therefore as we have seene Christs *faith for us*, so now let us see what *our faith* is to be *towards him*: Onely take this along with you, for a right bounding of all that follows; That *the Faith* (the object and support of which I would discourse of) is onely, *Faith as justifying*; for Justification was properly here the matter of Christs faith for us, and is also answerably here held forth by *Paul*, as that faith which Beleevers are to have on *him*. Now faith is called *justifying*, onely as it hath *Justification* for

its object, and as it goes out to Christ for Justification: So that all that shall be spoken must be confined to this alone, as the intendment of the Text. And concerning this, the Text doth two things:

Two things in the Text.

1. It holds forth Christ the object of it, [*Who shall condemne?* [*Christ*] hath dyed, &c.] And he being the sole subject of those foure particulars that follow, as encouragements to faith, must needs be therefore the object here set forth unto our faith.

1. Christ the object of faith for justification.

2. In Christ we have here all those foure made things matter of triumph to Beleevers, to assure them that they shall not be condemned, but justified. In that

2. His *Death, Resurrection*, &c. matter of triumph unto faith.

Christ { 1. Dyed. 2. Rose againe. 3. Is at Gods right hand. 4. Intercedes.

So that (for the generall) I am to do two things: and therein I shall fulfill the Texts scope.

1. *Direct your faith to Christ, as to its right object.*

2. *To encourage your faith, from these severall actions of Christ for us*, and shew how they all containe matter of triumph for faith in them, & also teach your faith how to triumph from each of them: & herein I am to keepe close to the argument propounded, namely *faith as justifying*; or to shew how faith, seeking justification in *Christ*, may be exceedingly raised from each of these particulars, & supported by them, as by so many pillars of it. So as although *Christs* Death, Resurrection, &c. may fitly serve to encourage our faith in many other acts it useth to put forth, (as in point of Sanctification to be

be had from Christ, into which his Death and Resurrection have an influence) yet here we are limited to the matter of Justification onely, [*It is God that justifies, who shall condemne*, seeing *Christ hath dyed?*] and herein to shew how his Death, Resurrection, &c. may, and doe afford matter of comfort and triumphing in point of Justification, from all these. And thus you have the summe of these words, and of my scope in this ensuing Treatise.

CHAP. III.

First, Directions *to* Christ *as the* object of faith. *How in a three-fold consideration* Christ *is the object of justifying faith.*

BUt ere I come to encourage your faith from these, let me first direct and point your faith aright to its proper and genuine object, *Christ*. I shall doe it briefly, and onely so far as it may be an Introduction to the Encouragements from these foure particulars, the things mainly intended by me.

Christ the object of faith three wayes.

1. Christ is the object of our faith, in joynt commission with God the Father.

2. Christ is the object of faith, in opposition to our owne Humiliation, or Graces, or Duties.

3. Christ is the object of faith, in a distinction from the Promises.

1. As in joynt commission with God the Father.

First, Christ is the object of faith, in joynt commission with God the Father. So here, *It is God that justifies*, and *Christ that dyed*: They are both of them set forth as the foundation of a Beleevers confidence. So elsewhere, Faith is called *a beleeving on him* (namely, God) *that justifies the ungodly, Rom.* 4. 5. and *a beleeving on Christ, Acts* 6.

Faith to eye both God and Christ in seeking justification.

Wherefore faith is to have an eye unto both, for both doe alike contribute unto the justification of a sinner. It is Christ that paid the price, that performed the righteousnesse by which we are justified; and it is God that accepts of it, and imputes it unto us: Therefore Justification is ascribed unto both. And this we have, *Rom.* 3. 24. where it is attributed unto them both together, [*Being justified freely by his grace, through the redemption that is in Iesus Christ:*] Where we see, that Gods free grace, and Christs righteousnesse, doe concur to our justification. Christ paid as full a price, as if there were no grace shewne in justifying of us; (for mercy bated Christ nothing) and yet that it should be accepted for us, is as free grace, and as great, as if Christ had paid never a farthing. Now as both these meet to justifie us, so faith in justification is to look at both these: So it followes in the next *ver.* of that 3. *Rom.* 25. [*Whom God hath set forth to be a propitiation* [*through faith*] *in his bloud.*] And though it be true, that God justifying is the ultimate object of our faith, (for Christ *leads us by the hand* (as the word is, *Ephes.* 2. 18.) *unto God:* and 1 *Pet.* 1. 21. we are said *by Christ to beleeve*

Yet God the ultimate object.

on

on God who raised him, that so our faith and hope might be on God) yet so, as under the New Testament, Christ is made the more immediate object of faith; for God dwelling in our nature is made more familiar to our faith then the Person of the Father is, who is meerly God. Under the Old Testament, when Christ was but in the Promise, and not as then come in the flesh, then indeed their faith had a more usuall recourse unto God, who had promised the Messiah, of whom they then had not so distinct (but onely confused) thoughts; though this they knew, that God accepted, and saved them through the Messiah: But now under the New Testament, because Christ, as Mediator, exists not onely in a promise of Gods, but is come, and manifest in the flesh, and is *set forth by God*, (as the Apostles phrase is) to transact all our businesses for us betweene God and us. Hence the more usuall and immediate addresse of our faith is to be made unto Christ; who as he is distinctly set forth in the New Testament, so he is as distinctly to be apprehended by the faith of beleevers. *Ye beleeve in God*, (sayes Christ to his Disciples, whose faith and opinion of the Messiah was till Christs Resurrection, of the same elevation with that of the Old-Testament-beleevers) *beleeve also in me*: Make Me the object of your trust for Salvation, as well as the Father. And therefore when *Faith* and *Repentance* come more narrowly to be distinguished by their more immediate objects, it is *Repentance towards God*, but *Faith towards*

Christ, under the New Testament, the more immediate object.

wards our Lord Ieſus Chriſt, Act. 20. 21. not but that God and Chriſt are the objects of both, but that Chriſt is more immediately the object of Faith, and God of Repentance: So that we beleeve in God through beleeving in Chriſt firſt, and turne to Chriſt by turning to God firſt. And this is there ſpoken, when they are made the ſumme of Chriſtian doctrine, and of the Apoſtles preaching: And therefore the faith of ſome being much enlarged to the mercies of God and his free grace, and but in way of ſuppoſition unto Chriſt, or in a taking for granted, that all mercies are communicated in and through Chriſt, yet ſo, as their thoughts work not ſo much upon, nor are taken up about Chriſt; although this may be true faith under the New Teſtament, in that God and his free grace is the joynt object of faith, together with Chriſt and his righteouſneſſe, and the one cannot be without the other, and God oft-times doth more eminently pitch the ſtreame of a mans thoughts in one chanell rather then in another, and ſo may direct the courſe of a mans thoughts towards his free grace, when the ſtreame runs leſſe towards Chriſt, yet it is not ſuch a faith as becomes the times of the Goſpel; it is of an Old-Teſtament-ſtraine and *Genius*: whereas our faith now, ſhould in the more direct and immediate exerciſes of it, be pitcht upon Jeſus Chriſt, that *through him* (firſt apprehended) *our faith might be in God*, (as the ultimate object of it) as the Apoſtle ſpeaks. And ſo much for the firſt.

The

The second is, that Christ is to be the object of our faith, in opposition to our owne Humiliation, or Graces, or Duties.

2. Christ the object of faith in opposition to all in our selves.

1. We are not to trust, nor rest in Humiliation, as many doe, who quiet their consciences from this, that they have been troubled. That Promise, [*Come to me you that are weary and heavy laden, and you shall find rest*] hath been much mistaken; for many have understood it, as if Christ had spoken peace and rest simply unto that condition, without any more adoe; and so have applyed it unto themselves, as giving them an interest in Christ: Whereas it is onely an invitement of such (because they are most apt to be discouraged) to come unto Christ, as in whom alone their rest is to be found. If therefore men will set downe their rest in being *weary and heavy laden*, and not come to Christ for it, they sit down besides Christ, and will lye downe in sorrow. This is to make *John* (who onely prepared the way for Christ) to be the Messiah indeed, (as many of the Jews thought) that is, to think the eminent work of *Iohns* Ministerie (which was to humble, and so prepare men for Christ) to be their attaining Christ himselfe. But if you be *weary*, you may have rest indeed, but you must come to Christ first: For as, if Christ had dyed onely, and not arose, we had *been still in our sins*, (as it is 1 *Cor.* 15.17) so though we dye by sin, as slaine by it, (as *Paul* was, (*Rom.*7. 11, 12, 13.) in his humiliation) yet if we *attaine not to the resurrection of faith*, (so the work of faith is expressed,

1. Not to rest in humiliation.

preſſed, *Col.* 3. 12, 13.) we ſtill remaine in our ſinnes.

2. Not in Duties or Graces.

Secondly, we are not to reſt in graces or duties; they all cannot ſatisfie our owne conſciences, much leſſe Gods Juſtice. If *Righteouſneſſe could have come* by theſe, then *Chriſt had dyed in vaine*, as *Gal.* 2. *ult.* What a diſhonour were it to Chriſt, that they ſhould ſhare any of the glory of his righteouſneſſe? were any of your Duties crucified for you? Graces and Duties are the Daughters of Faith, the Off-ſpring of Chriſt; and they may in time of need indeed nouriſh their mother, but not at firſt beget her.

3. Chriſts perſon the object of faith, in a diſtinction from the Promiſes.

In the third place, Chriſts Perſon, and not barely the *Promiſes of forgiveneſſe* is to be the object of faith. There are many poore ſoules humbled for ſin, and taken off from their owne bottome, who, like *Noahs* Dove, fly over all the Word of God, to ſpy out what they may ſet their foot upon, and eying therein many free and gracious Promiſes, holding forth forgiveneſſe of ſins, and juſtification, they immediately cloſe with them, and reſt on them alone, not ſeeking for, or cloſing with Chriſt in thoſe Promiſes: Which is a common error among people; and is like as if *Noahs* Dove ſhould have reſted upon the out-ſide of the Ark, and not have come to *Noah* within the Ark; where though ſhe might reſt for a while, yet could ſhe not ride out all ſtormes, but muſt needs have periſhed there in the end. But we may obſerve, that the firſt Promiſe that was given, was not a bare word ſimply pro-

promising forgiveneſſe, or other benefits which God would beſtow; but it was a Promiſe of Chriſts Perſon as overcomming Satan, and purchaſing thoſe benefits, [*The Seed of the woman ſhall break the Serpents head.*] So when the Promiſe was renewed to *Abraham*, it was not a bare Promiſe of bleſſedneſſe and forgiveneſſe, but of *that Seed*, that is, *Chriſt*, (as *Gal.*3.16.) in whom that bleſſedneſſe was conveyed, [*In thy Seed ſhall all the Nations of the earth be bleſſed.*] So that *Abrahams* faith firſt cloſed with Chriſt in the Promiſe, and therefore he is ſaid to *ſee Chriſts day*, and to rejoyce in embracing him: And ſo all the ſucceeding Fathers (that were Beleevers) did, more or leſſe, in their Types and Sacraments, as appeares by 1 *Cor.* 10. 1, 2. And if they, then much more are we thus to look at Chriſt, unto whom now he is now made extant, not in Promiſes onely, but is really incarnate, though now in heaven. Hence our Sacraments (which are the ſeals added to the word of faith) doe primarily exhibit Chriſt unto a Beleever, and ſo (in him) all other Promiſes (as of forgiveneſſe, &c.) are ratified and confirmed by them. Now there is the ſame reaſon of them, that there is of the Promiſes of the Goſpel, (for they preach the Goſpel to the eye, as the Promiſe doth to the eare) and therefore as in them the ſoule is firſt to look at Chriſt, and embrace him as tendered in them, and then, at the Promiſes tendred with him in them, &not to take the Sacraments as bare ſeals of pardon and forgivenes: So (in like manner) in receiving of, or ha-

ving recourse to a Promise, (which is the word of faith) we are first to seek out for Christ in it, as being the foundation of it, and so to take hold of the Promise in him. Hence Faith is still expressed by this its object, Christ, it being called *Faith on Christ.* Thus *Philip* directs the Eunuch, *Acts* 6. 31. *Beleeve on the Lord Iesus.* The Promise is but the casket, and Christ the jewell in it; the Promise but the field, and Christ the Pearle hid in it, and to be chiefly lookt at. The Promises are the meanes *by which* you beleeve, not the things *on which* you are to rest. And so, although you are to look at forgivenesse as held forth in the Promise, yet you are to beleeve on Christ in that Promise, to obtaine this forgivenesse. So *Act.* 26. 18. it is said of Beleevers by Christ himselfe, [*That they may obtaine forgivenesse of sins, by faith which is on me.*]

How the Promises are the object of faith. How Christ in the Promises.

And to clear it farther, we must conceive, that the Promises of Forgivenesse are not as the Pardons of a Prince, which meerly containe an expression of his royall word for pardoning, so as we in seeking of it, doe rest upon, and have to do only with his word and seal wch we have to shew for it: but Gods Promises of pardon are made in his Son, and are as if a Prince should offer to pardon a Traytor upon marriage with his child, who in, and with that pardon he offers in such a relation; so as all that would have pardon, must first seek out for his child: and thus it is in the matter of beleeving. The reason of which is, because Christ is the Grand Promise, in whom *all the*

Promises

Promises are Yea and Amen, 2 *Cor.* 11.29. and therefore he is called *The Covenant*, *Esay* 49.8. So that, as it were folly for any man to think that he hath an interest in an Heiresse lands, because he hath got the writings of her estate into his hands, (whereas the interest in the lands goes with her person, and with the relation of marriage to her; otherwise, without a title to her selfe, all the writings will be fetcht out of his hands againe) so is it with all the Promises; they hang all upon Christ, and without him there is no interest to be had in them: *He that hath the Sonne, hath life*, *Iohn* 1.5, 12. because Life is by Gods appointment onely in *him*, as *ver.* 11. All the Promises are as Copy-hold land, which when you would interest your selves in, you enquire upon what Lord it holds, and you take it up of him, as well as get the Evidences and Deeds for it into your hands; the Lord of it will be acknowledged for such in passing his right into your hands: Now this is the tenure of all the Promises; they all hold on Christ, in whom they are *Yea* and *Amen*; and you must take them up of him. Thus the Apostles preached forgivenesse to men, *Acts* 13.38. *Be it knowne that through this man is preached to you the forgivenesse of sins*. And as *they preached*, so we *are to beleeve*, as the Apostle speaks, 1 *Cor.* 15. 11. And without this, to rest on the bare Promise, or to look to the benefit promised without eying Christ, is not an Euangelicall, but a Jewish faith, even such as the Formalists among the Jews had, who without the Mes-

siah closed with Promises, and rested in Types to cleanse them, without looking unto Christ the end of them, and as propounded to their faith, in them. This is to goe to God without a Mediator, and to make the Promises of the Gospel to be as the Promises of the Law, *Nehushtan*, (as *Hezekiah* said of the *Brasen Serpent*) a piece of brasse, vaine, and ineffectuall: like the waters of Bethesda, they heale not, they cleanse not, till this *Angel of the Covenant* come downe to your faith in them: Therefore at a Sacrament, or when you meet with any promise, get Christ first downe by faith, and then let your faith propound what it would have, and you may have what you will of him.

Three sorts of Promises, and how Christs Person is the object of faith in applying them all.

There are three sorts of Promises, and in the applying of all these, it is Christ that your faith is to meet with.

1. There are *absolute* promises, made to no Conditions; as when Christ is said to *come to save sinners*, &c. Now in these it is plaine, that Christ is the naked object of them: so that if you apply not him, you apply nothing, for the onely thing held forth in them is Christ.

2. There are *Inviting Promises*; as that before mentioned, [*Come to me you that are weary*] The promise is not to wearinesse, but to *comming* to Christ; they are bidden *Come to him*, if they will have rest.

3. There are *Assuring Promises*; as those made to such and such qualifications of sanctification, &c. But still what is it that is promised in them, which

which the heart ſhould onely eye? It is Chriſt, in whom the ſoule reſts and hath comfort in, and not in its grace; ſo that the ſight of a mans grace is but a back-doore to let faith in at, to converſe with Chriſt, whom the ſoule loves. Even as at the Sacrament, the elements of Bread and Wine are but outward ſignes to bring Chriſt and the heart together, and then faith lets the outward elements goe, and cloſeth, and treats immediately with Chriſt, unto whom theſe let the ſoule in: So Grace is a ſigne inward, and whilſt men make uſe of it onely as of a bare ſigne to let them in unto Chriſt, and their rejoycing is not in it, but in Chriſt, their confidence being pitcht upon him, and not upon their grace; whilſt men take this courſe, there is and will be no danger at all in making ſuch uſe of ſignes: and I ſee not, but that God might as well appoint his owne work of the new creation within, to be as a ſigne and help to communion with Chriſt by faith, as he did thoſe outward elements, the works of his firſt creation; eſpecially, ſeeing in nature, the effect is a ſign of the cauſe. Neither is it more derogatory to free grace, or to Chriſts honour, for God to make ſuch effects, ſignes of our union with him, then it was to make outward ſigns of his preſence.

Sect. II.

Christ the object and ſupport of faith for Juſtification, in his *death.*

Rom. 8. 34.
Who ſhall condemne? Chriſt hath dyed.

Chap. I.

How not Chriſts Perſon ſimply, but Chriſt as dying *is the object of Faith* as juſtifying.

TO come now to all thoſe foure particulars of or about Chriſt, as the object of faith here mentioned; and to ſhew both how Chriſt in each is the object of faith as juſtifying; and what ſupport or encouragement the faith of a Beleever may fetch from each of them in point of Juſtification, which is the Argument of the maine Body of this Diſcourſe.

First, *Chriſt as dying* is the object of juſtifying faith, [*Who ſhall condemne? Chriſt hath dyed.*]

Explained, 1. By two Directions.

For the explanation of which, I will

1. Give a direction or two.

2. Shew

2. Shew how an encouragement, or matter of triumph, may from hence be fetcht.

1. The first Direction is this, That in seeking forgiveneſſe, or juſtification in the Promiſes, as Chriſt is to be principally in the eye of your faith, ſo it muſt be Chriſt *as* crucified, Chriſt *as dying*, as here he is made. It was the Serpent as lift up, and ſo looked at, that healed them. Now this direction I give to prevent a miſtake which ſoules that are about to beleeve, doe often run into: For when they heare that the perſon of Chriſt is the maine object of faith, they thus conceive of it, that when one comes firſt to beleeve, he ſhould looke onely upon the perſonall excellencies of Grace and Glory which are in Jeſus Chriſt, which follow upon the Hypoſtaticall Union; and ſo have his heart allured in unto Chriſt by them onely, and cloſe with him under thoſe apprehenſions alone. But although it be true, that there is that radicall diſpoſition in the faith of every Beleever, which if it were drawne forth to view Chriſt in his meere perſonall excellencies abſtractively conſidered, would cloſe with Chriſt for them alone, as ſeeing ſuch a beauty and ſuitableneſſe in them; yet the firſt view which an humbled ſoule alwayes doth, and is to take of him, is of his being a *Saviour*, made *ſinne*, and a *curſe*, and obeying to the death for ſinners. He takes up Chriſt in his firſt ſight of him, under the *likenes of ſinfull fleſh*, (for ſo the Goſpel firſt repreſents him, though it holds forth his perſonall excellencies alſo) and in that repreſenta- 1. Direction

Rom. 8. 3.

ſentation it is, that he is made a fit object for a ſinners faith to truſt & reſt upon, for ſalvation; which in part diſtinguiſheth a ſinners faith whilſt here on earth, towards Chriſt, from that viſion or ſight which Angels and the ſouls of men have in heaven of him. Faith here views him not onely as glorious at Gods right hand, (though ſo alſo) but as crucified, as made ſin, and a curſe, and ſo reſts upon him for pardon; but in heaven we ſhall *ſee him as he is*, and be made like unto him. Take *Chriſt* in his perſonall excellencies ſimply conſidered, and ſo with them propounded as an *Head* to us, & he might have been a fit object for Angels and men even without ſin to have cloſed withall; and what an addition to their happineſſe would they have thought it, to have him for their husband! but yet, ſo conſidered, he ſhould have been, and rather is, the object of *love*, then of *faith* or affiance. It is therefore Chriſt that is thus excellent in his perſon, yet farther conſidered, as clothed with his garments of bloud, and the qualifications of a Mediator and Reconciler; it is this that makes him ſo deſirable by ſinners, and a fit object for their faith (which looks out for juſtification) to prey and ſeize upon, though they take in the conſideration of all his other excellencies to allure their hearts to him, and confirme their choice of him. Yea I ſay farther, that conſider faith *as juſtifying*, that is, in that act of it which juſtifies a ſinner; and ſo, Chriſt taken onely or mainly in his Perſonall excellencies, cannot properly be called the object of it: But the *Formalis*

ratio,

ratio, the proper respect or consideration that maketh Christ the object of faith as justifying, must necessarily be *that* in Christ, which doth indeed justifie a sinner; which is, his obedience unto death. For the act and object of every habit or facultie, are alwayes suited, and similar each to other; and therefore Christ justifying must needs be the object of Faith justifying. It is true, that there is nothing in Christ with which some answerable act of faith in us doth not close; and from the differing considerations under which faith looks at Christ, have those severall acts of faith various denominations: As, faith that is carryed forth to Christ and his personall excellencies, may be called *uniting* faith; and faith that goes forth to Christ for strength of grace to subdue sinne, may (answerably to its object) be called *sanctifying* faith; and faith as it goes forth to Christ (as dying, &c.) for justification, may be called *justifying* faith: For faith in that act looks at what in Christ doth justifie a sinner; and therefore Christ considered as dying, rising, &c. doth in this respect become the most pleasing and gratefull object to a soule that is humbled; for this makes Christ suitable to him as he is a sinner, under which consideration he reflects upon himselfe, when he is first humbled. And therefore thus to represent Christ to Beleevers under the Law, was the maine scope of all the Sacrifices and Types therein, *All things being purged with bloud, and without bloud there being no remission, Heb. 9.* Thus did the Apostles also in

their Sermons. So *Paul* in his Epistle to the *Corinthians*, seemed by the matter of his Sermon to have *known nothing but Christ, and him* as [*crucified,*] 1 *Cor.* 2. 2. as Christ above all, so Christ, as crucified above all in Christ, as suiting their condition best, whom he endeavoured to draw on to faith *on him*. Thus in his Epistle to the *Galatians*, he calls his preaching among them, the *preaching of faith, Chap.* 3. 2. And what was the maine scope of it, but the *picturing out* (as the word is) *of Christ crucified before their eyes? ver.* 1. so he preached him, and so they received him, and so they *began in the spirit, ver.* 3. And thus also doe the seals of the Promises (the Sacraments) present Christ to a Beleevers eye; as they hold forth Christ, (as was in the former direction observed) so Christ, *as crucified*; their scope being to *shew forth his death till he come*, 1 *Cor.* 11. 26. the Bread signifying *Christs body broken*, in the sufferings of it; and the cup signifying the sufferings of his soule, and *the pouring* of it forth *unto death*. And hence likewise, as faith it selfe is called *Faith on Christ*, (as was before observed) so it is called *Faith on his bloud, Rom.* 3. 24, 25. because Christ as shedding his bloud for the remission of sinnes, is the object of it: So the words there are, [*Whom God hath ordained to be a propitiation through faith in his bloud, to declare his righteousnesse for the remission of sins.*] And look how God hath ordained and set forth Christ in the Promise, under that picture of him doth faith at first close with him. And one reason simi-

lar

lar to the former, may be grounded on the 24. *ver.* of that 3. to the *Rom. Being juſtified freely by his grace,* [*through the redemption that is in Chriſt*] And as (I ſhewed before, in the reaſon of the former direction, that) all Promiſes hold of his Perſon, as being Heire of all the Promiſes; ſo the ſpeciall Tenure upon which forgiveneſſe of ſins doth hold of him, is by purchaſe, and by the redemption that is in him. So that, as the promiſe of forgiveneſſe refers to his perſon, ſo alſo to this redemption that is in him. Thus both in *Eph.* 1. and *Col.* 1. [*In whom we have redemption through his bloud, even the forgiveneſſe of ſinnes.*] His perſon gives us title to all the promiſes, and his bloud ſhews the tenure they hold on; a purchaſe, and a full price, (ἀντίλυτρον, an adequate price) 1 *Tim.* 2.6. And as *ſin is the ſtrength of the Law,* and of the threatnings thereof; ſo *Chriſts ſatisfaction is the ſtrength of all the Promiſes in the Goſpel.* In a word, an humbled ſoule is to have recourſe to that Chriſt who is now alive, and glorified in heaven, yet to him as once crucified and made ſinne. He is to goe to Chriſt now glorified, as the *Perſon from whom* he is to receive forgiveneſſe, &c. but withall, to him as crucified; as *through whom* (conſidered in that condition he then was in) he is to receive all.

Chap. II.

What in Christs death, *faith seeking justification, is especially to eye and look at.*

2. Direction.

Now then a second Direction for faith towards *Christ* as *dying*, is, Faith is principally and mainly to look unto the *end, meaning*, and *intent* of God and Christ in his sufferings, and not simply at the Tragicall story of his death and sufferings. It is *the heart, and mind, and intent of Christ in suffering*, which faith chiefly eyeth, and which draweth the heart on to rest on Christ crucified. When a Beleever sees that Christs aime in suffering for poore sinners, agrees and answers to the aime and desires of his heart, and that *that* was the end of it that sinners might have forgivenesse, and that Christs heart was as full in it, to procure it, as the sinners heart can be to desire it; this draws his heart in to Christ, to rest upon him: And without this, the contemplation and meditation of the story of his sufferings, and of the greatnesse of them, will be altogether unprofitable. And yet, all (or the chiefe) use which the Papists, and many carnall Protestants make of Christs sufferings, is to meditate upon, and set out to themselves the grievousnesse of them, so to move their hearts to a relenting, and compassion to him, and indignation against the Jews for their crucifying of him, with an admiring of his noble

Faith is especially to look at Christs end and mind in dying:

Namely, that sinners might have forgivenesse.

Without this, the meditation of the story of his Passion, unprofitable.

noble and heroicall love herein: and if they can but get their hearts thus affected, they judge and account this to be grace; when as it is no more then what the like tragicall ſtory of ſome great & noble perſonage, (ful of heroicall vertues and ingenuity, yet inhumanely and ungratefully uſed) will work, and uſeth ordinarily to work in ingenuous ſpirits, who read, or heare of it: yea and this oft-times, though it be but in the way of a fiction: Which when it reacheth no higher, is ſo far from being faith, that it is but a carnall and fleſhly devotion, ſpringing from fancie which is pleaſed with ſuch a ſtorie, and the principles of ingenuity ſtirred towards one who is of a noble ſpirit, and yet abuſed. Such ſtories uſe to ſtir up a principle of humanity in men, unto a compaſſionate love; which Chriſt himſelfe at his ſuffering found fault with, as being not ſpirituall, nor raiſed enough in thoſe women who went weeping to ſee the *Meſſiah* ſo handled; *Weep not for me,* (ſayes he) that is, weep not ſo much for this, thus to ſee me unworthily handled by thoſe for whom I dye.

And therefore accordingly as theſe ſtirrings are but fruits of the fleſh, ſo humane inventions, as Crucifixes, and lively repreſentations of the ſtory of Chriſts Paſſion unto the ſight of fancy, doe exceedingly provoke men to ſuch devotionall meditations and affections: but they work a bare hiſtoricall faith only, a hiſtoricall remembrance, and an hiſtoricall love, (as I may ſo call them.) And no other then ſuch doth the

reading of the ſtory of it in the Word, work in many, who yet are againſt ſuch Crucifixes. But ſaving, juſtifying faith chiefly minds, and is moſt taken up with the maine ſcope and drift of all Chriſts ſufferings: for it is that in them, which anſwers to its owne aime and purpoſe; which is, to obtaine forgiveneſſe of ſins in Chriſt crucified. As God looks principally at the *meaning* of *the Spirit* in prayer, *Rom.* 8. ſo doth faith look principally to the *meaning of Chriſt* in his ſufferings. As in all other Truths a Beleever is ſaid to *have the mind of Chriſt*, 1 *Cor.* 2. *ult.* ſo eſpecially he minds what was the mind and heart of Chriſt in all his ſufferings. And therefore you may obſerve, that the drift of all the Apoſtles Epiſtles, is to ſhew the intent of Chriſts ſufferings; how he was therein ſet forth to be a *propitiation for ſinne*; *to beare our ſinnes upon the tree*; *to make our peace*, &c. *He was made ſinne, that we might be made the righteouſneſſe of God in him.* As in like manner, the ſcope of the Euangeliſts is to ſet forth the ſtory of them, (for that is neceſſary to be known alſo.) And thus did that Euangelicall Prophet *Iſaiah* chiefly ſet forth the intent of Chriſts ſufferings for juſtification, *Eſay* 53. throughout the *Chap.* as *David* before had done the ſtory of his Paſſion, *Pſal.* 22. And thus to ſhew the uſe and purpoſe of his ſufferings, was the ſcope of all the Apoſtles Sermons, holding forth the intent of Chriſts paſſion to be the juſtification and ſalvation of ſinners: *This is a faithfull ſaying, and worthy of all acceptation, that Chriſt came into the world*

world to ſave ſinners, 1 *Tim.* 1.15. and they ſtill ſet forth what the plot was, at which God by an ancient deſignment aimed at, in the ſufferings of Chriſt, which was an end higher then men or Angels thought on, when hee was put to death. And thus faith takes it up, and looks at it. And upon this doth *Peter* (in his Sermon, *Acts* 2.) pitch their faith, where having firſt ſet forth the hainouſneſſe of their ſin in murdering *the Lord of life*, then to raiſe up their hearts againe, (that ſo ſeeing Gods end in it, they might be drawne to beleeve,) he tells them, that *All this was done by the determinate counſell of God*, *ver.* 23. and that for a farther end then they imagined, even for the remiſſion of ſins through his Name, as in the cloſure of that Sermon he ſhews. It was not the malice of the Jews, the falſeneſſe of *Iudas*, the fearfulneſſe of *Pilate*, or the iniquity of the times he fell into, that wrought his death, ſo much as God his Father complotting with Chriſt himſelfe, and aiming at a higher end then they did: there was a farther matter in it; it was the execution of an ancient contrivement and agreement, whereby God made Chriſt *Sinne*, and laid our ſins upon him. God *was in Chriſt*, (not *imputing our ſinnes* to us, but) *making him ſinne*, 2 *Cor.* 5.20. Which Covenant Chriſt came (at his time) into the world to fulfill: *Sacrifice and burnt offering thou wouldſt not have*, (*Heb.* 10.5.) *Loe, I come to doe thy will*, and that will was *to take away ſinnes*, *ver.* 4, 10, 12, 14, 15, 16. Theſe words Chriſt ſpake when he took our nature, and when he came into the world,

world, clothed with infirmities like unto us ſinners. *Rom.* 8.3. *God ſent his Son in the likenes of ſinfull fleſh, and for ſin condemned ſin in the fleſh*: Mark that phraſe [*for ſin*] [περὶ] is there put for [*propter*] as *Iohn* 10. 33. ✕ [περὶ] καλοῦ ἔργου, *not for a good work*: That is, not becauſe *of a good work, or for a good works ſake.* So here, [*For ſinne*] that is, becauſe of ſin; ſin was the occaſion of his taking the likeneſſe of *ſinfull fleſh*: what, to encreaſe it? no, but to *condemne* it, as it follows: that is, to caſt and overthrow it in its power and plea againſt us; that inſtead of ſins condemning us, he might condemne ſin, and that we might have *the righteouſneſſe of the Law, ver.* 5. This phraſe [*for ſinne*] is like unto that in *Rom.*6.10. [*He dyed unto ſinne*] that is, for ſins cauſe; for ſo the oppoſition that follows, evinceth, [*In that he liveth, he liveth unto God*] that is, for God and his glory. So he dyed meerly for ſin, that ſin might have its courſe in Juſtice, and for its ſake ſuffered death, ſo putting to ſilence the clamour of it. The death of Chriſt was the greateſt and ſtrangeſt deſign that ever God undertook, and acted; and therefore ſurely had an end proportionable unto it. God that *willeth not the death of a ſinner*, would not for any inferiour end will the death of his Sonne, whom he loved more then all creatures beſides. It muſt needs be ſome great matter for which God ſhould contrive the death of his Sonne, ſo holy, ſo innocent, and ſeparate from ſinners: neither could it be any other matter, then to deſtroy that which he moſt hated; and that was,

Sin:

Sin: and to ſet forth that which he moſt delighted in, and that was, Mercy. So *Rom.* 3. 25, 26. And accordingly Chriſt demeaned himſelfe in it, not at all looking at the Jews, or their malice, but at his Fathers command and intent in it. And therefore when he was to ariſe to goe unto that place where he ſhould be taken, *As the Father gave me commandement,* (ſayes he) *ſo doe I: Ariſe, let us goe hence, Iohn* 14.31. And when *Iudas* went out at Chriſts owne provocation of him, *What thou doeſt, doe quickly,* (ſayes he) *the Sonne of man goeth as it was determined:* he lookt to his Fathers purpoſe in it. When he went out to be taken, it is ſaid, *Iohn* 18. 4. *Ieſus knowing all things that ſhould befall him, went forth.* And when he was in his Agony in the Garden, whom doth he deale with, but his Father? *Father,* (ſayes he) *if it be poſſible, let this cup paſſe:* and God made his Paſſion of ſo great neceſſity, that it was even impoſſible that that cup ſhould paſſe. Indeed, had Chriſt ſtood in his owne ſtead, it had been an eaſie requeſt, and juſtice to grant it; yea, ſo he tells *Peter*, that he could command millions of Angels to his reſcue; but he meerly ſubmits unto his Father, *Not my will, but thy will be done,* (ſayes he) for God had laid upon him the iniquities of us all, *Eſay* 53.

Let our faith therefore look mainly to this deſigne and plot of God and of Chriſt in his ſuffering, to ſatisfie for our ſins, and to juſtifie us ſinners. When we conſider him as borne fleſh and bloud, and laid in a manger, think we withall,

that his meaning was to condemne *sin in our flesh*, *Rom.*8.4. So when we read of him fulfilling all, or any part of righteousnes, take we his mind in with-all, to be, that the *Law might be fulfilled in us*, as it follows there, who were then represented in him; and so the fulfilling of it is accounted ours. Behold we him in his life time, as *Iohn* the Baptist did, even as *the Lamb of God, bearing and taking away the sins of the world*: and when upon the Crosse, let our faith behold the iniquities of us all met in him: [*Surely he hath borne our sorrowes,*] [*bearing our sinnes in his body on the tree*] *and thereby once offered to beare the sinnes of many*, *Heb.9. &c.* This intent of Christ in all that he did and suffered, is that welcome newes, and the very spirit of the Gospel, which faith preys and seiseth on.

1 Pet.3.

CHAP. III.

What support or matter of triumph Christs death affords to faith for Justification.

NOw having thus directed your Faith to the right object, Christ, and Christ *as dying*; let us secondly see what matter of support and encouragement faith may fetch from Christs death, for Justification. And surely that which hath long agoe satisfied God himselfe for the sins of many thousand soules now in heaven, may very well serve to satisfie the heart and conscience of any sinner now upon earth, in any doubts

The fulnesse of Christs satisfaction.

in

in reſpect of the guilt of any ſins that can ariſe. We ſee that the Apoſtle here, after that large diſcourſe of Juſtification by *Chriſts* righteouſnes, in the former part of this Epiſtle to the *Rom.* and having ſhewed how every way *it abounds, Chap.* 5. he now in this 8. *Chap.* doth as it were ſit down like a man over-convinced; as *ver.* 31. *What then ſhall we ſay to theſe things?* He ſpeaks as one ſatisfied, and even aſtoniſhed with abundance of evidence; having nothing to ſay, but onely to admire God and Chriſt in this work; and therefore preſently throws downe the Gauntlet, and challengeth a diſpute in this point with all commers: Let Conſcience, and carnall reaſon, Law, and Sinne, Hell and Devils bring in all their ſtrength, *Who is he ſhall lay any thing to the charge of Gods Elect? who ſhall condemne? Paul* dares to anſwer them all, and carry it with theſe few words, [*It is God that juſtifies, It is Chriſt that dyed:*] And (as in *ver.* 37.) [*We are more then conquerours in all theſe.*] It was this that brought in the Prodigall, that in *his Fathers houſe there was bread* [*enough.*] And ſo likewiſe he (who ever he was) who was the Author of the 130. *Pſal.* when his ſoul was in deep diſtreſſe by reaſon of his ſins, *ver.* 1, 2. yet this was it that ſetled his heart to wait upon God, that there was *plenteous redemption with him.* Chriſts redemption is not meerly ἀντίλυτρον, a price or ranſome equivalent, or making due ſatisfaction according to the juſt demerit of ſinne; but it is *plenteous redemption*; there is an abundance of *the gift of righteouſneſſe, Rom.* 5. 17. and *unſearchable riches of*

Christ, *Ephes.* 3. 8. Yea, 1 *Tim.* 1. 14. [*the grace of our Lord* (that is, of Christ, as *ver.* 12.) ὑπερεπλεόνασε] we translate it, [*was abundant*] but the word reacheth farther, it *was over-full, redundant, more then enough*: And yet (sayes *Paul*, *ver.* 13.) I had sins enough to pardon, as one would think that might exhaust it, *I was a blasphemer, &c.* But I found so much grace in Christ, even more then I knew what to doe withall.

How Christs satisfaction may be set against the guilt of any sins, and so made use of by faith.

I shall not insist so largely on this first Head of Christs dying, as upon those three following, because it is the main subject of another Discourse, (which, through Gods grace, I intend to publish, though in another method) Onely (for a taste) to instance in some few particulars, shewing how Christs satisfaction may be opposed, and set against the guilt of a poore sinners offences. What is there that can be said to aggravate sin in the generall, or any mans particular sins, that may not be answered out of this, *Christ hath dyed?* and something not be considered in it, which the conscience may oppose thereto? So that what ever evill, which according to the rules of spirituall reason, (which the righteous Law proceedeth by, and containeth as the foundation of its righteousnesse in condemning or aggravating sinne) a mans conscience may suggest to be in sinne; oppositely hereunto, may a mans faith, according to the like rules of true spirituall reason, shew a more transcendent goodnesse to have been in Christs death, (which the Gospel reveales) and so may oppose the one to the other,

other, and have as good reaſon to ſhew why ſinne ſhould not condemne (from CHRISTS death) as Conſcience can have, that the Law may condemne.

As firſt, Is ſinne the tranſgreſſion of the Law? Chriſt dying, the Law-maker, was ſubjected to the Law; and will not that make amends? Is ſin the debaſement of Gods glory, manifeſted in his Word and Works? Chriſts dying was the debaſement and emptying of the brightneſſe of his glory in the higheſt meaſure, being perſonally manifeſted in the fleſh. The one of them is but as the darkning the ſhine or luſtre of the Sun upon a wall, but the other is as the obſcuring of the Sun it ſelfe. Sins higheſt evill lies in offending God; but Chriſts righteouſneſſe is (oppoſitely) the *righteouſneſſe of God himſelfe*; *or Iehovah made our righteouſneſſe*: So that God in *our ſinne* is conſidered but as the *object againſt whom*; but God in this *our righteouſneſſe*, is *the ſubject from whom*, and *in whom* this righteouſneſſe comes, and is ſeated: And ſo his God-head anſwerably gives a higher worth to it, by how much the alliance which the ſubject hath to an action of its owne, that proceeds from it, is nearer then that which an object hath, againſt which the action is committed. 1. Againſt the hainouſneſſe of ſin in the generall.

Or ſecondly, what peculiar aggravations or circumſtances are there in thy ſinnes, to weigh down; with which ſome circumſtances in Chriſts obedience and death may not be paralleld, to lift thee up againe? 2. Againſt any aggravation of particular ſins

1. Against the greatnesse of the act of any particular sin what ever.

As first, Is it the greatnesse of thy sinne in the substance of the fact committed? hath there been lewdnesse in thy wickednesse? (as the Prophet speaks) Consider what guilt of how hainous crimes God suffered to be laid to Christs charge by profane men, when he was made an offering for sinne. He dyed as a Traitor to his Prince, and a blasphemer of God in the highest kind of blasphemy, as making himself *equall* with God; an Impostor, a Seducer, yea a Devill, yea a Prince of Devils, then whom a murderer was esteemed more worthy to live. Which imputations, though by men unjustly charged on him, yet by God were so ordered as just, in respect of his bearing our sins. For him who was holines it self, to be made the greatest of *sinners*, yea to be *made sin*, and the worst of *sins*, and accordingly to suffer frō God & men; what greater satisfaction for the taking of sins away can be desired or imagined?

2. Against the badnesse of the heart in sinning.

Or secondly, dost thou aggravate thy sins by the naughtinesse of thy heart in sinning, and sayst that the inward carriage thereof hath been much worse then the outward? Look thou into the heart of Jesus Christ dying, and behold him struggling with his Fathers wrath, thou wilt find the sufferings of his soule more then those of his body, and in them to lie the soul of his sufferings.

3. Against the delight and greedinesse in sinning.

Thirdly, may thy sin be aggravated, in that thou didst commit it with so great delight and greedinesse, and pouredst out thy heart unto it? Consider that Christ offered himselfe more willingly then ever thou didst sin: *Loe I come* (sayes he,

he, *Psal.*40.) *I delight to do thy will:* and *how am I straitned till it be accomplisht? Luk.*12.56. And though to shew how great an evill and misery it was in it selfe, he shewed an aversenesse to it; yet as it was his Fathers will for our salvation, hee heartily embraced, and drank off that cup unto the bottome.

Fourthly, didst thou sin with much deliberation, & when thou mightst have avoided it? There was this circumstance in Christs sufferings to answer that, that he *knew all he was to suffer,* and yet yeelded up himselfe, as *Iohn* 18.4. 4. Against deliberatenesse in sinning.

Fiftly, Hast thou sinned presumptuously, and made a covenant with death and hell? Christ in like manner offered up himselfe by a covenant and complot with his Father so to doe. 5. Against presumption in sinning.

Sixtly, Are there any especiall circumstances of time, and place, &c. that aggravate thy sins? 6. Against aggravating circumstances of person, time, place, &c.

As first, that so great a person in the Church should scandalize the Name of God in sinning: Why, how great a Person was Christ? even equall with God the Father; and yet how greatly humbled? even to the death; his offices of King, Priest, and Prophet being debased with him: how great a name had he? as *Heb.*1.4. which notwithstanding was dishonoured more then ever any mans.

Or 2. that thou sinnedst at such a time, or in such a company, which sometimes serve to make a sin the more hainous: Consider how God contrived to have the shame and affliction of his Sons death aggravated by all these circumstances: It was of

of deaths the most accursed; At a time most solemne; In a place most infamous; With company most wretched.

Thus might we find out that in Christs sufferings and satisfaction made, that would fitly answer to any thing in our sins; and so thereby we should be the more relieved. And though the whole body of his sufferings doe stand and answer for the whole bulk of our sinnings; yet the consideration of such particulars will much conduce to the satisfying of an humbled and dejected soule, about the particulars of its sinnings.

Therefore (to conclude) get your hearts and consciences distinctly and particularly satisfied in the all-sufficiencie of worth and merit which is in the satisfaction that Christ hath made. As it is a fault and defect in humiliation, that men content themselves with a generall apprehension and notion that they are sinners, and so never become throughly humbled; so is it a defect in their faith, that they content themselves with a superficiall and generall conceit, that Christ dyed for sinners; their hearts not being particularly satisfied about the transcendent all-sufficiencie of his death. And thence it is, that in time of tentation, when their abounding sinfulnesse comes distinctly to be discovered to them, and charged upon them, they are then amazed, and their faith non-pluſt, as not seeing that in Christ, which might answer to all that sinfulnesse: But as God saw that in Christs death which satisfied him; so you should endeavour by faith to see, that worth

worth in it which may ſatisfie God, and then your faith will ſit down as ſatisfied alſo. If a man were to diſpute for his life ſome hard and difficult controverſie, wherein are many great and ſtrong objections to be taken away; he would be ſure to view, and ſtudy, and ponder all that might be ſaid on that other part which he were to hold, in way of anſwer to them, and to get ſuch a clear and convincing light, as might make the truth of his Poſition apparent and manifeſt through thoſe clouds of objections that hang in the way. Now you will all be thus called one day, to diſpute for your ſoules, (ſooner or later) and therefore ſuch skill you ſhould endeavour to get, in Chriſts righteouſneſſe, how in its fulneſſe and perfection it anſwereth to all your ſinfulneſſe; that your hearts may be able to oppoſe it againſt all that may be ſaid of any particular, in or about your ſins; that in all the conflicts of your ſpirits, you may ſee that in it, which could cleare your whole ſcore; and that if God would but be pleaſed to impute it to you, you might ſay, I durſt preſently come to an account with him, and cut ſcores with his Law and Juſtice.

Thus much of the firſt thing made the object of faith; namely, Chriſt *as dying*.

SECT. III.

FAITH ſupported by Chriſts RESURRECTION.

ROM. 8. 34.

——*Yea rather, that is riſen againe.*

CHAP. I.

Chriſts Reſurrection ſupporteth faith two wayes:
1. *By being an* evidence *of* } *our Iuſtification.*
2. *By having an* influence *into* }
The neceſsity of Chriſts Reſurrection, *for the procuring our Iuſtification.*

THE next thing to be lookt at in Chriſt, as he is the object of juſtifying faith, (and from whence our faith may ſeek and fetch ſupport and comfort in the matter of Juſtification) is Chriſts *Reſurrection*; upon which we ſee here, the Apoſtle putteth a [*rather*] *Yea rather that is riſen againe.* There muſt therefore be ſome ſpeciall thing in the Reſurrection of Chriſt, which it contributes to our faith and juſtification,

Some ſpeciall thing in Chriſts Reſurrection for our Juſtification.

tion, for which it should have a [*rather*] put upon it, and that comparatively to his death. Now to shew wherein this should lie, consider how the Resurrection of Christ serveth to a double use and end, in the matter of Justification.

It serveth to a double use to support our faith.

First, as an *evidence* to our faith, that God is fully satisfied by Christs death: his Resurrection may give us full assurance of it.

Secondly, it had, and hath an *influence* into our Justification it selfe; yea and as great an influence as his Death had. In both these respects it deserves a [*rather*] to be put upon it, and *Paul* had them both in his eye, when he writ these words. So as first, if you ask an account of his faith, and a reason of his so triumphant assurance, hee alledgeth his Resurrection to confirme it, *Christ is risen.* Or

Secondly, if you would have a reason of the thing, how it comes to passe, that we who are Beleevers cannot be condemned; *Christ is risen*, sayes he: He alledgeth it as a cause, that hath such an influence into Justification it selfe, as it makes all sure about it.

1. By way of Evidence.

1. By way of Evidence: Although Christs obedience in his life, and his death past, do alone afford the whole matter of our Justification, and make up the summe of that price paid for us, (as hath been shewn) so as faith may see a fulnesse of worth and merit therein, to discharge the debt: yet faith hath a comfortable signe and evidence to confirme it selfe in the beliefe of this, from Christs *Resurrection* after his death: It may fully

Faith hath a viſible ſigne of it, that God is ſatisfied.

ſatisfie our faith, that God himſelfe is ſatisfied, and that he reckons the debt as paid: So that our faith may boldly come to God, and call for the Bond in, as having Chriſts Reſurrection to ſhew for it, that the Debt is diſcharged. And hence the Apoſtle cryes *Victoria* over Sin, Hell, and Death, upon occaſion of (and as the *Corons* and concluſion of that) his large Diſcourſe about Chriſts Reſurrection, 1 *Cor.* 15.55,56,57. *O death, where is thy ſting?* that is, Sinne, and the power of it: for ſo it followes, *The ſting of death is ſinne:* and *O grave, where is thy victory? Thanks be to God who hath given us victory, through Ieſus Chriſt our Lord:* namely, as *riſen* againe; for of his Reſurrection, and of that chiefly, had he ſpoken throughout that Chapter.

2.By way of Influence.

2. But ſurely this is not all, that it ſhould onely argue our Juſtification by way of Evidence: This alone would not have deſerved ſuch a [*rather*] to be put upon it, if Chriſts Reſurrection had not had ſome farther reall cauſall influence into Juſtification it ſelfe, and been more then ſimply an evidence of it to our apprehenſions. Therefore ſecondly, in Juſtification, although the *materiale*, or matter of it, be wholly the obedience and death of Chriſt; yet the act of pronouncing us righteous by that his obedience, (which is the *formale* of Juſtification) doth depend upon Chriſts Reſurrection. Ordinarily there hath been no more expreſſed concerning this dependance, then that the Reſurrection of Chriſt juſtifies by working actuall faith, to lay

Though the matter of our Juſtification be the price of Chriſts death, yet the act of pronouncing us righteous, depends on the Reſurrection.

hold

hold upon what Christ hath done in his life and death, which is called the *applying* of it, (of which more anon.) But that speech of *Paul*, 1 *Cor.* 15.17. seems to import more, *If Christ be not risen again,* [*ye are yet in your sins,* [*and your faith is in vaine:*] That is, although you could suppose faith to be wrought in you upon the merit of Christs dying, yet it would be *in vain*, if Christ were not *risen* again; for your title to Justification it self would be void: *You were yet in your sins.* Which is said, because his Resurrection was it, wherby sins (though satisfied for in his death) were taken off, and they acquited from them: Which I take to be the meaning also of that *Rom.* 4. *ult.* *He was delivered for our sins,* [*and rose again for our Justification.*] When the Apostle sayes, *for our sins he was delivered,* he means, his laying down *that* which was the price for them, a satisfaction for them, which his death was: And in that sense, *He dyed for our sins*; that is, his death stands in stead of our death, and so satisfies for sin. But yet still *that* upon which the act of Gods justifying us, & his discharge given us from our sins, and whereby he reckoneth us justified, that depends upon his Resurrection. *He rose again for our justification.* Note that Justification there imports the act of *imputation*, and reckoning us just, which he had spoken of in the verses immediately fore-going, *ver.* 22, 23, 24.

In a word, to the full discharge of a Debt, and freeing the Debtour, two things are requisite: 1. The payment of the debt: 2. The tearing or cancelling the Bond, or receiving an Acquitance for

the freeing of the Debtor. Now the Payment was wrought by Chriſts death, and the Acquitance to free from the debt, was at, and by his Reſurrection.

Chap. II.

For the explanation of both theſe is ſhewne, how Chriſt ſuſtained a double relation; First, of a Surety for us; *Secondly, of a* Common perſon *in our ſtead: The difference of theſe two, and the uſefulneſſe of theſe two conſiderations, for the explaining all the reſt that follows, in this whole Diſcourſe.*

NOw the better to explicate both theſe, you muſt conſider, how that Chriſt in almoſt all that he did [*for us*] (as the phraſe is here, and is to be annexed to each particular) did ſtand in a double relation for us unto God.

1. Of a *Surety*, bound to pay the debt for us, and to ſave our ſoules.

2. Of a *Common perſon*, or as an Attorney at Law, in our ſtead. And both theſe as they have a diſtinct and differing conſideration in themſelves, ſo thoſe ſeverall conſiderations of them will conduce to the underſtanding of thoſe two things fore-mentioned, as wayes and arguments to ſhew how the Reſurrection of Chriſt may ſuppart our faith, both by way of *evidence* that the debt is paid, and by way of *influence* that we are thereby acquited, and cannot be condemned. The notion of

of his being risen, who is our *Surety*, clears the first, and that of his rising as a *Common person*, illustrates the other. And I shall here a little the largelyer insist upon the explication of these two relations, because their consideration will be of use through all the rest that follows, to illustrate thereby the influence that his Ascension, and Sitting at Gods right hand,&c. have into our Justification; and so I shall carry them along throughout this Discourse.

1. A *Surety* is one that undertakes, and is bound to doe a thing for another: As, to pay a debt for him, or to bring him safe to such or such a place, or the like; so as when he hath discharged what he undertook and was bound for, then the party for whom he undertook is discharged also. 1. To be a Surety, what.

2. A *Common person* with, or for another hee goes for, is one who represents, personates, and acts the part of another, by the allowance and warrant of the Law: so as what he doth, (as such a common person, and in the name of the other) that other whom he personates, is by the Law reckoned to doe: and in like manner, what is done to him, (as being in the others stead and roome) is reckoned as done to the other. Thus by our Law, an Attorney appears for another,& money received by him, is reckoned as received by him whom it is due unto. Thus the giving possession of an estate, a re-entry made, and possession taken of land, &c. if done by, and to a man who is his lawfull Attorney, it stands as good 2. A Common person, what.

good in Law unto a man, as if in his owne perſon it had been done. So Embaſſadours for Princes repreſent their Maſters: what is done to them, is reckoned as done to the Prince; and what they do according to their Commiſſion, is all one as if the Prince, whoſe Perſon they repreſent, had done it himſelfe. In like manner alſo the marriages of Princes are tranſacted, & ſolemnized by Proxie, as a Common perſon repreſenting his Lord, and in his name, is married to a Princeſſe in her Fathers Court; and the Lawes of men authorize it, and the marriage is as good, as if both Princes themſelves had been preſent, and had performed all the Rites of it. And thus to be a *Common perſon*, is more then ſimply to be a *Surety* for another; it is a farther thing: and therefore theſe two relations are to be diſtinctly conſidered, though they ſeem to be ſomewhat of a like nature. Thus an Attorney is a different thing from a Surety: A Surety undertakes to pay a debt for another, or the like; but a Cõmon perſon ſerves to perform any common act, which by the Law is reckoned, and virtually imputed to the other, and is to ſtand as the others act, & is as valid, as if he had done it: So as the good and benefit which is the conſequent of ſuch an act, ſhall accrew to him whom he perſonated, and for whom he ſtood as a Common perſon. *Adam* was not a *Surety* for all Man-kind, he undertook not for them, in the ſenſe fore-mentioned; but he was a *Common perſon* repreſenting all Man-kind; So as what he ſhould do, was to be accounted as if they had done it. Now the better to expreſſe

The difference betweene theſe two.

Adam a Common perſon, but not a Surety.

expresse and make sure our Justification in and by Christ, according to all sorts of Laws, (the equity of all which God usually draws up into his dispensations) God did ordain Christ both to be a *Surety* for us, and also a *Common person* representing us, and in our stead. That as Christ tooke all other relations for us, as of an *Husband*, *Head*, *Father*, *Brother*, *King*, *Priest*, *Captain*, &c. that so the fulnesse of his love might be set forth to us, in that what is defective in any one of these relations, is supplyed and expressed by the other: Even thus did God ordaine Christ to take and sustaine both these relations, of a *Surety* and a *Common Person*, in all he did for us, thereby to make our justification by him the more full and legall; and *justifie* (as I may so speake) our *Justification* it selfe or his justifying of us, by all sorts of *legall* considerations what ever, that hold commonly among men in like case: and that which the *one* of these relations or considerations might not reach to make good, the *other* might supply; what fel short in the one, the other might make up; and so we might be most legally and formally justified and made sure never to be condemned.

Christ ordained to be both, and the reason why.

Chap. III.

The firſt Head: *The* Evidence *of Juſtification which Chriſts* Reſurrection *affords to faith; explained by two things:* 1. *By ſhewing how Chriſt was made a* Surety *for us.* 2. *How his* Reſurrection *as a* Surety *holds forth this evidence.*

CONcerning the firſt of thoſe two Heads at firſt propounded, namely, the *Evidence* which Chriſts Reſurrection affords unto our faith in point of *non-condemnation:* I have two things to handle in this Chap. to make this out: Firſt, how Chriſt was made a *Surety* for us, and what manner a *Surety* he did become: ſecondly, what the conſideration hereof will contribute to that *evidence* which faith hath from Chriſts *Reſurrection.*

§. 1. 1. How Chriſt was made and became a Surety for us.

For the firſt, Chriſt was appointed by God, (and himſelfe alſo undertook) to be our *Surety.* This you have, *Heb.*7.22. *He was made Surety of a better Teſtament*, or *Covenant*; namely, of the *New.* The Hebrew word for *Covenant*, the *Septuagint* ſtil tranſlated [Διαθηκη] *Teſtament:* the word in the Hebrew being of a large ſignification, & comprehending both a *Covenant*, and *Teſtament*; And ſo in the New Teſtament it is uſed promiſcuouſly for either: And indeed, this *new Covenant of Grace* is both. Of this Covenant Chriſt is the ἔγγυος, the *plighter of his troth* for it, the *Surety*, the *Promiſer*, the *Undertaker.* The Verb this comes of, is ἐγγυάω, [*promittere*] which comes from ἐν γνίαις, [*in manibus*] ſtriking hands, or giving ones hand, as a ſigne of a covenant; and ſo, to bargaine with, or make up a covenant. *Prov.*22.26. *Be not thou*

one

one of them that strike hands, or of them that are sureties for debts: Which whole verse the Septuagint reads, *Give not thy selfe* εἰς ἐγγυὴν, *to Suretyship.* The same word that is here used by the Apostle. It was the manner both of the Jews and Romanes also, to make Covenants by *striking of hands*: And in Testaments, the Heire and Executor shook hands, or the Executor gave his hand to fulfill it. And the word [ἐγγυήσασθαι] is used, not onely in promising to pay a debt for another, but also in becomming a pledge for another, for to undergoe death, or a capitall punishment in anothers roome: as in that famous story of friends, namely, *Euephenus* and *Eucritus*: *Eucritus* did [ἠξίωσεν ἐγγυήσασθαι] willingly become a surety for *Euephenus*, when condemned to dye by *Dionysius* the tyrant. This very word is used by *Polyenus*, the Historian of that fact. Now such a *Surety* every way did Christ become unto God for us, both to pay the debt, by undergoing death in our stead, and so to satisfie God; and then as the *Heire* to execute his Will and Testament: He became a Surety of the whole Covenant, and every condition in it, take it in the largest sense; and this of all, both on Gods part, and on ours. For us he undertook to God to work all our works, and undergoe all our punishments; to pay our debts for us, and to work in us all that God required should be done by us, in the Covenant of Grace. And thus to be a Surety, is much more then simply to be an Intercessour, or Mediatour, (as *Pareus* well observes.) God did

Suretiship not onely used in matters of debt, but in criminall causes punished with death; and is put for being a pledge for another.

Christ undertook as a Surety for both, to satisfie God, & to work all in us also.

(as it were) ſay to Chriſt, What they owe me, I require it all at your hands; and Chriſt aſſented, and from everlaſting ſtruck hands with God, to doe all for us that God could require, and undertook it under the penalty that lay upon us to have undergone. Yea, Chriſt became ſuch a Surety in this for us, as is not to be found among men. On earth, Sureties are wont to enter into one and the ſame Bond with the Creditors, ſo as the Creditour may ſeize on which of the two he will, whether on the Debtour, or on the Surety, and ſo (as uſually) on the Debtor firſt, for him we call the Principal; but in this covenant, God would have Chriſts ſingle Bond: and hence Chriſt is not onely called the Surety of the Covenant for us, but *The Covenant*, *Eſay* 49. 8. and elſewhere. God making the Covenant of Grace primarily with him, and with him as for us, thereby his ſingle Bond alone was taken for all, that ſo God might be ſure of ſatisfaction: therefore he laid all upon Chriſt, proteſting that he would not deale with us, nor ſo much as expect any payment from us, (ſuch was his grace.) So *Pſal.* 89. 19. where the mercies of the Covenant made betweene Chriſt and God, under the Type of Gods Covenant with *David* are ſet forth, *Thou ſpakeſt in viſion to thy holy One*, and ſaidſt, *I have laid help on one who is* [*mighty.*] As if God had ſaid, I know that theſe will faile me, and break, and never be able to ſatisfie me; but you are a *mighty* and ſubſtantiall perſon, *able* to pay me, and I will look for my debt of you. And to confirme this,

A ſtrange difference betweene Chriſts ſuretiſhip, and that of men for others on earth

God makes the Covenant of Grace principally with Chriſt for us.

God requires payment of our debt from Chriſt firſt.

this, (then which nothing can give ſtronger conſolation, or more advanceth Gods free grace) when God went about the reconciling the world in and by Chriſt, and dealt with Chriſt about it; the manner of it is expreſſed to have been, that God took off our ſins from us, and diſcharged us, (as it were) meaning never to call us to an account for them, unleſſe Chriſt ſhould not ſatisfie him, and laid them all on Chriſt, ſo as he would require an account of them all from him firſt, and let him look to it; and this he did to make the Covenant ſure. Thus 2 *Cor.* 5.19. it is ſaid, (the Apoſtle ſpeaking of Gods tranſaction of this buſineſſe with Chriſt) that *God was in Chriſt*, namely, from everlaſting, *reconciling the world* (of Elect Beleevers) *to himſelfe, not imputing their treſpaſſes to them; and made him ſin who knew no ſinne.* Obſerve, that as he laid our ſinnes on Chriſt, ſo withall, he diſcharged us, in his compact betweene Chriſt and himſelfe, [*not imputing their treſpaſſes to them.*] So then, all laid upon Chriſt, and he was to look to it, or elſe his ſoule was to have gone for it. This is not the manner of other Creditours; they uſe to charge the Debt on both the Surety and the Debtour; but in this Covenant (of Grace namely) Chriſts ſingle Bond is entred, he alone is *The Covenant*: ſo as God will have nought to ſay to us, till Chriſt failes him. He hath engaged himſelfe firſt to require ſatisfactions at Chriſts hands, who is our Surety.

Now then 2. for to make uſe of this notion, for the 2. How the conſideration

of this is a ſtrong evidence to faith, of Juſtification from Chriſts Reſurrection.

the clearing of the point in hand. It might afford us matter of unſpeakable cõfort, onely to hear of *Chriſts* having been arreſted by God for our debt, & caſt into *priſon*, and his Bond ſued, and an Execution or *Judgement* ſerved on him, as the phraſes are, *Eſay* 53.8. For thereby we ſhould have ſeen, how God had begun with our Surety, (as minded to let us alone) and that it lay on him to diſcharge the debt, who was ſo able to doe it: And thereby we might alſo ſee, how he was *made ſin for us*, and therefore we might very well have quieted our hearts from fearing any arreſts, or for Gods coming upon us, till we ſhould heare that our Surety were not ſufficiently able to pay the debt, (as you have heard he is.) But yet our hearts would ſtil be inquiſitive (for all that) to hear whether *indeed* he hath perfectly ſatisfied God or no; and would be extreamly ſolicitous, to know whether he hath ſatisfactorily performed what he undertook; and how he got cleare of that engagement, and of *being made ſinne for us*. And therefore the Apoſtle comforts Beleevers with this, that Chriſt ſhall *the next time appeare without ſin*. * *Vnto them that look for him he ſhall appeare the ſecond time without ſinne, unto ſalvation.* One would think it no great matter of comfort to us, to hear that Chriſt ſhould appeare without ſinne; for who would imagine that it could be otherwiſe with *The holy One, The Lord of Glory?* there is no wonder in that: Ay, but (ſayes the Apoſtle) your very ſalvation is intereſted in this, as neerly as is poſſible: It is well for you that Chriſt is now *without ſinne*; for he

* Heb. 9. 28.

It declaring unto faith, that Chriſt that was in this death n a le ſin for us, hath now diſcharg d all, and is without ſin.

he having as your Surety undertooke to satisfie for sinne, and having accordingly beene *once made sinne*, when on earth, and arrested for it by God at his death; in that now he is got cleare of that engagement, (which could be no way, but by satisfaction, which he undertooke) this doth plainly evince it, and ascertain you, that you shall never be condemned for it: for by the Law, if the Surety hath discharged the debt, the Debtour is then free. And therefore no news would or could be more welcome to sinners, then to have a certaine and infallible evidence given, that their *Surety* were well come off, and had *quitted all*, to satisfaction.

And so that God will never come upon the sinner.

Now then to evidence this, serveth his *Resurrection*; *Christ is risen:* Nothing so sure. Therefore certainly the debt is discharged, and he hath paid it to the full, and so is now without our sinne, and fully got cleare of it. For God having once arrested Christ, and cast him into prison, and begun a tryall against him, and had him *to judgement*, he could not come forth, till he had paid the very utmost farthing. And there is the greatest reason for it, to ascertaine us that can be: For he was under those bonds and bolts, which if it had *been possible* would have *detained* him in the grave, as *Act.* 2.24. *The strength of* sin, and Gods wrath, and the curse against sin, (*Thou shalt die the death*) did as *cords hold* him, (as the Psalmists phrase is.) Other debtours may possibly breake their prisons; but Christ could not have broke through this, for the wrath of the All-powerfull God, was this prison; from which there was no escaping, no baile: nothing would be taken to let him goe out, but full satis-

How strong an evidence Christs Resurrection is, that the debt is paid, and God satisfied.

ſatisfaction. And therefore to hear that Chriſt is *riſen*, & ſo is come out of priſon, is an evidence that God is ſatisfied, and that Chriſt is diſcharged by God himſelf; and ſo is now *without ſin*, he walking abroad again at liberty: And therefore the Apoſtle proclaimes a mighty *victory* obtained by Chriſts Reſurrection, over *Death*, the *Grave*, the ſtrength of *ſinne*, the *Law*, 1 *Cor.* 15. 55, 56. and cryes out, *Thanks be to God who giveth us the victory, through Ieſus Chriſt our Lord, ver.* 57. You may now reſt ſecure indeede, *Chriſt is riſen, who* therefore *ſhall condemne?*

Chap. IV.

The ſecond Head *propounded, the* Influence Chriſts Reſurrection *hath into Iuſtification. Two Branches of the Demonſtration of this. Firſt, that Chriſt was a* Common perſon, *repreſenting us in all he* was, *or* did, *or* ſuffered, *handled at large.* More eſpecially a Common perſon *in his* Reſurrection.

NOw ſecondly, to come to that other Head propounded, the *Influence* Chriſts reſurrection hath into our juſtification. The demonſtration or making out of which depends on two things put together: The firſt, how Chriſt was appointed by God, and himſelfe acted the part of a *Common perſon*, repreſenting us in what he did, & *more particularly* in his Reſurrection. Of this in this *Chapter.*

The ſecond is, how from that conſideration ariſeth, not onely an *evidence* to our faith, but a *reall influence* into our juſtification, and non-condemnation. So as, *Who ſhall condemne?* becauſe Christ *is riſen againe*, as a Common perſon,

perſon, repreſenting us therein.

§. 1. That Christ was a Common perſon, proved.

For the firſt of theſe, to illuſtrate and prove it in the generall, that inſtance of *Adam* ſerves moſt fitly, and is indeed made uſe of in the Scripture, to that end. *Adam*, as you all know, was reckoned as a common publique perſon, not ſtanding ſingly or alone for himſelfe, but as repreſenting all Man-kind to come of him: So as by a juſt Law, what he did was reckoned to his poſterity, whom he repreſented. And what was by that Law threatned, or done to him for what he did, is threatned againſt his poſterity alſo. Now this man was herein a lively type of our Lord Chriſt, as you have it, *Rom.* 5.14. [*Who was the type of him who was to come.*] Unto which purpoſe, the titles which the Apoſtle gives theſe two, Chriſt and *Adam*, 1 *Cor.* 15.47. are exceeding obſervable; he calls *Adam*, *The firſt man*; and Chriſt our Lord, *The ſecond man*: and both for that very purpoſe and reſpect which we have in han': For, firſt, he ſpeaks of them, as if there had never been any more men in the world, nor were ever to be for time to come, except theſe two: and why? but becauſe theſe two betweene them, had all the reſt of the ſons of men hanging at their girdle; becauſe they were both Common perſons, that had the reſt in like (though oppoſite) conſiderations included, and involved in them. *Adam* had all the ſons of *Men* borne into this world, included in himſelf, who are therefore called *earthly men*, *ver.* 48. in a conformity to him *the earthly man*, *ver.* 47. and Chriſt the ſecond man had

1. In generall, by a parallel with *Adam*,

the Type of Chriſt herein.

all his Elect, (who *are the firſt-borne*, and *whoſe names are written in heaven*, and therefore in the ſame *ver.* are oppoſitely called *heavenly men*) included in him. You ſee how he ſummes up the number of all men in two, and reckons but two men in all; theſe two, in Gods account, ſtanding for all the reſt. And farther obſerve, that becauſe *Adam* was in this his *being*, a common perſon unto his, the ſhadow and the lively Type of Chriſt, who was to come after him; that therefore he is called *The firſt man*, (of theſe two) and Chriſt *The ſecond man*, as typified out by him.

Particularly: In what things Chriſt was a Common perſon.

Especially in what he was, or did upon earth

Now if you aske, wherein Chriſt was a *Common perſon*, repreſenting us, and ſtanding in our ſtead; I anſwer, If in any thing, then in all thoſe conditions and ſtates wherein he was, in what *he did*, or *befell him*, whilſt *here on earth eſpecially*: For he had no other end to come downe into this world, but to ſuſtaine our perſons, and to act our parts, and to have what was to have, been done to us, acted upon him.

§. 2.

1. *Adam* and *Chriſt* Common perſons, in their conditions, and qualifications, and ſtates.

Thus firſt, in their two ſeverall conditions, qualifications, and ſtates, they both were *Common perſons*: That is, look what ſtate or condition the one or the other was made in, is by a juſt Law to be put upon thoſe whom they repreſented. So the Apoſtle reaſons from it, *ver.* 48. [*As*] *is the earthly man*, (namely, the firſt man, *Adam*) [*ſuch*] *are the earthly*: namely, to be earthly men as well as he; becauſe he who was a Common perſon repreſenting them, was in his condition but an

earthly

earthly man: And oppositely, by the same Law, it follows, [*As*] *is the heavenly man*, (namely, the second man, Christ) [*such*] *are and must be the heavenly*, who pertaine to him, because he also is a Common person, ordained to personate them: and *Adam*, who came after him, was therein but his Type.

And as thus in this place to the *Corinths* the Apostle argues Christ to be a Common person, in respect of his condition and state, by an argument of parallels taken from his Type, *Adam*; So secondly, in that 5. to the *Romanes*, he argues Christ to have been a Common person, in his actions which he did on earth; and this also from the similitude of *Adam*, whom *ver.* 14. he therein makes to have been Christs Type. And he speaks of *Adam* there, as a Common person, both in respect of *what he did*, namely, his [*Sinne*,] and also in respect of *what befell him* for his sin, namely, [*Death*,] and condemnation. And because he was in all these not to be considered as a *single Man*, but as one that was *All men*, by way of representation: Hence, both what he did, they are said to doe in him; and what condemnation or death was deserved by his sin, fell upon them all, by this Law of his being a publique person for them.

2. Christ a Common person, *in* respect of what he did, or what he suffered, illustrated by the parallel of *Adam*.

1. For what he did: He sinned, you know; and *ver.* 12. *All are said to have sinned*, namely, in *his sinne*; Yea, and according to those words in the Greek, [ἐφ ᾧ] which are added there, you may render that sentence (and the Originall bears

1. *Adam* a Common person, in what he did.

bears it, and it is alſo varied in the Margent) thus, [*In whom*] *all have ſinned*; namely, in *Adam*, as in a publique perſon. Their act was included in his, becauſe their perſons were included in his.

2. *Adam* a Common perſon in what befell him for what he did, as in death and his condemnation threatned.

And 2. for what befell him for ſin, that befell them alſo by the ſame Law of his being a perſon repreſenting them. Hence *ver.* 12. *Death* is ſaid to *paſſe upon all men*, namely for this, that *Adams* ſin was conſidered as theirs, as it there follows. It is ſaid to *paſſe*, even as a ſentence of death *paſſeth* upon a condemned Malefactor. And *ver.* 18. *Iudgment* is ſaid to *come by that one mans offence, upon all men, to condemnation*. Now in *Gen.* 2.17. the threatning was ſpoken only to *Adam*, as but *one man*, *In the day that thou eateſt therof, thou ſhalt ſurely die*: And *Gen.* 3.19. that ſentence ſeems onely to paſſe upon *him* alone, [*Vnto duſt thou ſhalt return.*] Yet in threatning *Adam*, God threatned *us all*; and in ſentencing *Adam* to death, he ſentenced *us* alſo: The curſe reacheth us too; *Death paſſed upon all men* then, and therefore by a juſt Law *Death raigns over all*, as *ver.* 14. and 17. becauſe *Adam* was in all this, a Common perſon repreſenting us, and ſo in our ſtead; and ſo all this concerns *us*, as truely and as neerly as it did *him*. I ſay by a juſt Law; for indeed the Scripture upon the equity of this Rule, pronounceth a *Statute* out againſt *all men*, that they ſhould *die*, *Heb.* 9. 27. *Statutum eſt*, It is *appointed* by a Statute Law, that *all ſhould die*. Now if you ſearch for this *Statute*, when and where enacted, you will find, that the Originall Record and Roll is that in *Gen.* 3.9. ſpoken

Rom. 5.

onely.

onely of *Adam*, but holding true of us, [*To dust thou shalt returne.*]

§. 3. Answerably Christ ordained a Common person, both in what he did, or was done to him.

Just thus the matter stands in the point of our justification and salvation, betweene Christ and Elect Beleevers; for *Adam* was herein his Type. Christ was considered and appointed of God as a Common person, both in *what he did*, and in what was *done to him*: So as by the same Law, what he did for us, is reckoned or imputed to us, as if we our selves had done it; and what was *done* to him, tending to our *justification* and salvation, is reckoned as done to us. Thus when Christ *dyed*, he dyed as a Common person, and God reckoneth that we dyed also. When Christ *arose*, he rose as our Head, and as a Common person, and so then God accounts that we rose also with him. And by vertue of that *communion* which we had with him in all those actions of his, it is, that now when we are *born againe*, we do all *rise* both from the guilt of sin, and from the power of it; even as by vertue of the like communion we had with (or being one in) *Adam*, we come to be made sinfull, when we begin first to exist as men, and to be first borne.

Exemplified by one instance in his dying.

Thus in his death he was considered as a Common person, and God reckoned us dying then, and would have us *reckon* so also. So *Rom.* 6. 10. the Apostle speaking of Christ, saith, *In that he dyed, he dyed unto sinne once, but in that he liveth, he liveth unto God.* Then *ver.* 11. speaking of us, he sayes, [*Likewise reckon*] *you your selves to be dead unto sinne, but alive unto God, through Iesus*

Chriſt our Lord. The meaning whereof is plainly this, that whereas regenerate men are for the preſent in the reality but *imperfectly* mortified and *dead to ſinne*, as conſidered in themſelves, and in reſpect of the work of it, as wrought in them; yet that being conſidered in Chriſt as their Head, and a Common perſon repreſenting them, they may λογίζεσθε, they may truly by a way of faith *reaſon* or *reckon themſelves* wholly dead, in and through Jeſus Chriſt our Lord; in that he once dyed perfectly unto ſin, as a *Common perſon* repreſenting them. So as what yet is wanting in the work of Mortification, in their ſenſe and experience of it, they may ſupply by faith, from the conſideration of Chriſt their Head, even themſelves to have dyed, when he dyed. The Apoſtle, I ſay, would have them by *reaſon* conclude or inferre (for ſo the word [λογίζεσθε] ſignifies, as *Chap.* 3.28. *therefore we conclude, &c.* it is the ſame word) *from Chriſts death, that they are dead:* which Concluſion cannot be made, unleſſe this be one of the Propoſitions in this Argument, *That we dyed in Chriſt, when hee dyed*; and ſo though in our ſelves we are not yet wholly *dead to ſin*, nor perfectly *alive to God*; *yet through Ieſus Chriſt your Lord and Head* (ſayes he) *reckon your ſelves ſo*; *in that* (as *ver.* 10.) *he dyed, and now lives*; and you were included in him. And indeed, this Conſideration the Apoſtle ſuggeſts unto our faith, both as the greateſt encouragement againſt imperfect mortification begun; that yet we may comfort our ſelves by faith, as reckoning our

ſelves

selves wholly dead in Christs death, and so may assure our selves, we shall one day be perfectly dead in our selves by vertue of it; and withall, as the strongest argument also & motive unto Mortification, to endeavour to attain to the highest degree of it: which therefore he carryes along in his Discourse throughout that whole Chapter. He would have them by faith or spirituall reasoning take in, and apprehend themselves long since dead to sin in Christ, when he dyed; and so should think it the greatest absurdity in the world to sin, even the least sinne, we being dead long since, and that wholly, when Christ our Head dyed: *And how shall we that are dead to sinne, live any longer therein?* And *ver.* 7. *He that is dead, is free from sinne*; and how then shall we doe the least service to it? Now all this he puts upon Christs dying, and our dying then with him: *ver.* 6. [*Knowing this, that our old man is crucified with him,* (even when he was crucified) *that it might be destroyed*] one day in us, fully and perfectly: *Christs Body* representing therein as a publique person, the Elect, and their *body of sin* conjunct with them. So as thus by faith they are to reason themselves wholly dead to sin in Christ, and to use it as a reason and motive to stir up themselves not to yeeld to the least sin. I use this expression of being *wholly* dead, because if he had spoken meerly of that *imperfect* mortification begun in us, the argument would not have been a *perfect* motive against the least sinnes. [*We who are dead, how shall we live in sinne,*] or yeeld unto the

the leaſt ſinne? For it might be ſaid, Alas, we are but imperfectly dead; and from an imperfect death could but an imperfect argument have been drawn. But the Scripture elſewhere tels us, that *Chriſt by his death hath* [*perfected*] *for ever all that are ſanctified:* ſo *Heb.* 10. So as in his death they may reckon themſelves perfectly dead by faith, and perfectly ſanctified, though yet the work be not actually and fully perfected.

And all this communion with Chriſt as a Common perſon, repreſenting them in his death, he there inſtructs them to be repreſented and ſealed up to them by their Baptiſme; ſo *ver.* 3, 4. How, I ſhall ſhew afterwards.

§. 4. More particularly, how Chriſt was a Common perſon in his Reſurrection, and therein repreſenting us.

Now as this place holds forth Chriſt as a *Common perſon* in his *Death* repreſenting us; ſo other places hold forth the like of his *Reſurrection.* In the 1 *Cor.* 15. 20. the Apoſtle argues, that Elect Beleevers muſt and ſhall riſe, becauſe *Now Chriſt is riſen from the dead, and is become the firſt-fruits of them that ſleep.* See the force of this Argument founded upon this notion and conſideration, that Chriſt was a Common perſon repreſenting all the reſt; and this ſtrongly preſented in that expreſſion of his being *the firſt-fruits,* in alluſion to the Rite in the Leviticall Law. All the ſheaves in a field being unholy of themſelves, there was ſome one ſheafe in the name and room of all the reſt, (which was called the *firſt-fruit*) which was lift up, and waved before the Lord; and ſo all the ſheaves abroad in the field, by that act done to this one ſheafe, were conſecrated unto God,

God,(*Levi.*23.10.*&c.*)by vertue of that law. The meaning of which Rite, the Apostle expounding; alledgeth *Rom.*11.16. [*If the first-fruits be holy, all the lump is holy also,*] Thus when we were all *dead*, Christ as the *First-fruits* riseth, and this in our name and stead, and so we all rise with him and in him. And although the Saints departed are not, in their owne persons, as yet risen, (as wee all who are now alive, are not in our own persons yet dead) yet in the meane time, because thus they are risen in Christ, as their First-fruits; hence, in the very words following, hee saith, they are but asleep, [*He is become the first-fruits of them that sleep,*] because they remaine alive in Christ their Head, and shall rise one day: because [*in him*] they virtually are already *risen*; and this in Gods account in as true and just a sense, as we (though personally alive) are yet all reckoned *dead in Adam*, because he as a Common person had the sentence of death pronounced on him, by vertue of which we must dye; and this by the force of the same Law, even of that which wee have inculcated of being a *Common person*, representing us. And indeed, so it followes, (which argues this to be the Apostles meaning) *ver.*21. *For as in Adam all die, even so in Christ shall all be made alive.* His argument lies thus: *Adam* was the first-fruits of them that *dyed*; *Christ*, of them that *rise.* Hence therefore we are elsewhere said (though in respect to another life) to be *risen with Christ*, *Ephes.*2.5,6. &(which is yet more) *to sit together with him in heaven:* because he as a Common person representing us, sits there in

our name and ſtead, as you ſhall heare when I come to it in the Text, in the next Section.

Chap. V.

The ſecond branch: *How Chriſts repreſenting us as a* Common Perſon *in his* Reſurrection, *hath an* Influence *into our* Juſtification, *made forth by two things:* 1. *How Chriſt at his* Reſurrection *was juſtified from our ſin:* 2. *That we were all then* juſtified *in him as a* Common perſon.

NOw then to come to the other branch of the Demonſtration, namely, how this relation to us as a Common Perſon *repreſenting us in his Reſurrection*, hath a *reall influence* into our *Juſtification*: And this is the point I drive at; and for the clearing of which that large and general diſcourſe by way of digreſſion in the former Chapter was but to make way for.

I ſhall abſolve and diſpatch this Branch, by ſhewing two things:

1. That Chriſt himſelfe was *juſtified*, and that at his *Reſurrection*.

2. That he was *juſtified* then as a *Common perſon*, repreſenting us therein, as well as that he roſe as a Common perſon; and ſo that *we* were then *juſtified* in him and with him; and by this meanes it is that by that *Act* then done to him, our Juſtification is made irrepealable for ever.

§. 1. 1. That Chriſt himſelfe was *juſtified* at his Reſurrection.

For the explicating of the firſt: As Chriſt was in his death made ſinne for us, and ſo ſuſtained our perſons in his ſatisfying for ſin by his death,

(which

(which is the matter of our righteousnesse) so in and upon his Resurrection he was justified and acquited from our sins by God, as having now fully in his Death satisfied for them, which I make forth by these three things put together:

Made forth by three things laid together.

First, in reason, if that Christ were made sinne for us, and satisfied for it, there must then some *Act* passe, whereby Christ should be pronounced acquit of our sinnes, and fully cleare of them, and so be himselfe formally justified, in respect of those sins, for which he undertook to satisfie. For according to the course of all Proceedings, if a charge of guilt be formally laid, there must be as formall an Act of acquiting, and of giving a *Quietus est*: There is no man, but for his owne discharge and security would desire it. Nor is there any wise man that payes a debt for which he is legally sued, that wil not have upon the payment of it, as legall an Acquitance. *Paul*, when he was cast into prison by a publique Act of Authority, he stood upon it to have a publique Act of Release from the same Magistrates, and would not goe forth of prison privily, though themselves sent to him so to goe out, *Acts* 36.37. Now God himselfe did *lay the iniquities of us all* upon Christ, *Esay* 53.6. and *had him to prison, and to Judgement* for them, *ver.*8. There must therefore some Act passe from God, legally to take them off from him, and declaring him discharged, to deliver him from Prison and Judgement.

1. There must have been some Act passe from God, when Christ was acquited and justified from our sins by God.

And *De facto* it is evident, that there was some such

That there was such an Act passed.

ſuch *Act* paſſed from God; for as we read, that Chriſt vvhile he lived, and alſo in his Death, was *made ſin, and did beare the ſin of many*, as the phraſe is, *Heb.9.28.* So we read in the very next words, that *he ſhall appeare the ſecond time* [*without ſinne,*] which muſt needs be ſpoken in a direct oppoſition to his *having born* our ſins, and appearing then with all our ſins laid to his charge. He appeared charged with them then, but now he ſhall *appeare* as apparently and as manifeſtly to be without thoſe ſins, (for of our ſins it muſt needs be meant) and ſo to be diſcharged of them as fully, as ever he appeared charged with them: For it is ſaid, *He ſhall* [*appeare*] *without ſin*; and therefore to the judgements of all it ſhall be made manifeſt, that *that* God that once charged him with them, hath now fully diſcharged him of them. The Apoſtle ſpeaks of it as of a great alteration made in this reſpect betweene Chriſt as he was whilſt on earth, and Chriſt as he is to appeare the ſecond time, and is now in heaven. And this alteration or diſcharge muſt neceſſarily be made by God; for he is the Creditour vvho followed the Suit, and therefore he alone can give the Acquitance.

2. There muſt be ſome ſeaſon of *time*, when this diſcharge from our ſins was firſt made unto Chriſt.

Now ſecondly, from hence it will follow, that there muſt be ſome *time* when this alteration was firſt made, and diſcharge given; when Chriſt from being ſin, as he was made, ſhould become without *ſinne*, through Gods acquiting of him; and this, ſay I, was at his *Reſurrection*. It is not deferred as then to be firſt done, when he is to appeare

appeare the second time, though then it *appeares* indeed, but it is really done before; for hee comes then to judge others for sinne. Now in reason, when should this Acquitance or Justification from our sins be first given to Christ, and legally pronounced on him, but when he had paid the last farthing of the debt, and made his satisfaction compleat? which was then done, when he began to rise: for his lying in the grave was a part of his Humiliation, and so of his Satisfaction, as generally Orthodoxe Divines hold. Now therefore when he began to rise, then ended his Humiliation; and that was the first moment of his Exaltation. His Acquitance therefore bears Date from thence, even from that very houre.

3. That this must needs be, and was first made to him at his *Resurrection.*

Hence thirdly, we read, as that Christ was *condemned*, so that he was *justified*. Thus 1 *Tim.* 3.16. God is said to be *manifest in the flesh*, and then that this God-man was *justified in the spirit*: That is, whereas God was manifest or appeared *in flesh to condemne sinne in the flesh*, as *Rom.* 8. that same God-man was also *justified in the spirit* from all those sins, and so *received up to glory*, as it follows there. And not to goe far, the very words of this my Text, [*It is God that justifies*] are taken out of *Esay* 50. 8, 9. and as there, they are first spoken by Christ of himselfe, then, when he gave *his back to the smiters, in his death*, (as in the verses before) and vvas put to death as a *condemned* man, he comforts himselfe vvith this, [*He is neere that justifies me, who shall condemne?*]

And when was that done, or to be done, but at his Reſurrection? So the phraſe in *Timothy* imports, if you compare it with another in *Peter*, 1 *Pet.* 3.18. *Being put to death in the fleſh,* [*and quickned in* (or by) *the ſpirit.*] *Paul*, he ſayes, [*Iuſtified in the ſpirit;*] *Peter*, he ſayes, [*Quickned in the ſpirit:*] both meane one and the ſame thing. By [*Spirit*] is meant the *power* of his *God-head*, and *Divine nature*, whereby he was at once both raiſed from the grave, and from under the guilt of ſin together. He was at once both *quickned*, (or raiſed) and *juſtified* alſo. And that by [*Spirit*] they mean his *Divine nature*, the oppoſition in both places evidently implyes; for it is oppoſed to his [*Fleſh*] or humane nature. Now becauſe he was quickned *(or raiſed)* by the power of the God-head, and at that raiſing him, he was *juſtifyed* alſo by God, and declared juſtifyed by that Reſurrection, (as he had been declared condemned by his death) Hence, to [*be juſtified*] is put for his *Reſurrection*; for that was his juſtification, or declaration to all the world, that he was juſtified from all the ſins laid to his charge. And that other place I cited out of *Iſaiah*, hath the ſame meaning alſo; for Chriſt there comforts himſelfe againſt the Jews condemning him, and putting him to death, with the hopes of Gods juſtifying of him, when he ſhould have gone through that work. And Chriſts meaning there is this, *God will raiſe me up, and acquit me*, though you condemne and kill me. In the other Prophets you ſhall find Chriſt ſtill comforting himſelf againſt his

his condemnation at his death, with the thoughts of his *Resurrection* which he fore-saw as shortly to follow after it; as here in *Esay* he comforts himselfe with these hopes of his *being justified* after their condemnation of him. For instance, *Psa.* 16.9. *My flesh shall rest in hope, thou wilt not leave my soule in hell, nor suffer thy holy One to see corruption.* Which words (you know) *Peter* in the *Acts* doth twice interpret of Christs Resurrection. In like manner here in *Esay*, against his death and condemnation he comforts himself with the hopes of Gods justification of him at his Resurrection, *He is neere who justifies me, (and he shall help me) who shall condemne?* And further, to confirm & strengthen this notion, because his Resurrection was the first moment of this his justification from our sins, therefore it is, that God cals it his first begetting of Christ, [*This day have I begotten thee*] speaking manifestly of his Resurrection, *Acts* 13.35. And the reason of his so calling it, is, because all the while before he was covered with sin, and the *likenesse of sinfull flesh*; But now having flung it off, he appears like Gods Son indeed, (as if newly begotten.) And thus also there commeth to be the fuller conformity betweene Christs justification & ours: For as our justification is at our first being *born again*, so was Christs also at this his first *glorious begetting*. He was under an *Attainder* before; here was the *Act of Restitution* first passed. And as at our Conversion (which is to us a Resurrection) wee *passe from death to life*; (that is, from an estate of death and condemnation, unto justification of life) so did Christ also at his Resurrection, (which to him was a re-begetting) passe from

His Resurrection therefore call'd his *first begetting*.

And thus is a conformity betweene our and Christs Resurrection.

from an eſtate of death and guilt laid on him, to an eſtate of Life & Glory, and juſtification from guilt; and ſo ſhall *appear*, as the word is, *Heb. 9. ult.* (as he doth now in heaven) *without ſin*; for he became to be without ſin frō that very moment. Thus I have ſhewn how Chriſt was juſtified at his *Reſurrection*.

§. 2. That Beleevers were all juſtified in Chriſt his juſtification, as a Common perſon repreſenting them.

Now then in the 2. place, I am to ſhew that this his juſtification, and pronouncing him without ſin, thus done at his Reſurrection, was done to him as the *Firſt-fruits*, and as to a *Common perſon* bearing our perſons, & ſo, in our names. From whence will neceſſarily follow, as the Concluſion of all, That the perſons of all the elect Beleevers, have beene juſtified before God in Chriſt, as their Head, at, or from the time of his Reſurrection; and ſo that Act of Juſtification to have beene ſo firmly paſt, as it cannot be revoked for ever.

Proved 1. from the common analogie of the former inſtances.

Now this is proved, firſt, by the very ſame reaſon or reſpect that he was ſaid to be the *firſt fruits of them that ſleep*, as repreſenting the reſt in his Reſurrection, (which I ſhewed at large in the former *Chap.* upon the ſame ground he is to be ſo lookt at alſo in this his Juſtification pronounced upon him at his Reſurrection, even as the *firſt fruits* alſo of them that are *juſtified*. And ſo in the ſame ſenſe, & by the ſame reaſon that we are ſaid to be *riſen with Chriſt*, in his Reſurrection; we muſt alſo be ſaid to be *juſtified with him, in this his juſtification*, at his Reſurrection. And indeed, (to enlarge this a little,) as there is the ſame reaſon & ground for the one that there is for the other, (he being a publike perſon in both) ſo the rule will hold in all other things which God ever doth to us, or for us, which are com-

In all things which God doth unto us Chriſt is the firſt-fruits, and God doth them firſt upon him.

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[illegible] with Christ, and were done to him; that in [illegible] all Christ was the *first-fruits*, and they may be said to have beene done *in us*, or *to us*, [illegible] *in him*, and *with him*. Yea, what ever God meant to doe for us, and in us, what ever priviledge or benefit he meant to bestow upon us, he did that thing first to Christ, and (some way) bestowed the like on him as a Common person, that so it might be by a solemne formall Act sanctified, and be made sure to be done to us in our persons in due time, having first been done to him representing our persons; and that by this course taken, it might (when done to us) be effected by vertue of what was first done to him. Thus God meaning to *sanctifie* us, he sanctifies Christ first, in him as a Common person sanctifying us all: *For their sakes I sanctifie my selfe, that they also may be sanctified through thy truth, Iohn 17.19.* He sanctifies the humane nature of Christ personall, that he may sanctifie Christ mystically, (that is, his body) and him *first*, as a Common person representing us, that so we being virtually, and representatively sanctified in him, may be sure to be sanctified afterwards in our own persons, by means of his sanctification. And so in like manner for our sakes he was *justified in the Spirit*; because we were to be justifyed, and so to be justified first in him, and with him as a Common person. Now this rule holds in all blessings else bestowed; for *Paul* pronounceth of them all, that *God hath blessed us with all spirituall blessings in Christ Iesus, Ephes.* 1.3. which God did

Thus in Sanctification Christ first sanctified, then we in him.

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So in all blessings else.

did ſo order, (that as he ſpeaks of ordaining ſalvation to be by faith, *Rom.* 4. 16.) that all thoſe *bleſſings might be ſure to all the ſeed.* For this formall inveſtiture of eſtating us into all bleſſings by ſuch ſolemne acts done to Chriſt as our Head and Repreſenter of us, makes what he intends to beſtow, ſure before-hand, by an irrepealable act and ſentence, which hath its warrant in all Laws of men, as I have ſhewne, and ſhall anon again urge.

2. Proved by the equity of that Law, that in *Adams* condemnation we were all condemned.

And ſecondly, by the equity of the ſame Law that in *Adam* we were all *condemned*, (*Adam* being a Type of him in this) by the ſame Law (I ſay) we were all *juſtified* in Chriſt when he was juſtified, elſe the Type were not therein fulfilled. Now the ſentence of condemnation was firſt paſſed upon *Adam* alone, yet conſidered as a Common perſon for us; therefore alſo this Acquitance and Juſtification was then paſſed towards Chriſt alone, as a publique perſon for us. Yea, in this his being juſtified, Chriſt muſt much rather be conſidered as a Common perſon repreſenting us, then *Adam* was, in his condemnation: For Chriſt in his owne perſon, as he had no ſinne, ſo he had no need of any juſtification from ſinne, nor ſhould ever have been condemned: And therefore this muſt be onely in a reſpect unto our ſins imputed to him; and if ſo, then in our ſtead. And ſo herein, he was more purely to be conſidered as a Common perſon for us, then ever *Adam* was, in his being condemned. For *Adam*, beſides his ſtanding as a Common perſon for us, was furthermore condemned in his own perſon;

Chriſt much rather a Common perſon in his being juſtified, then *Adam* was in his condemnation.

but

but Christ in being justified from sinne, could only be considered as standing for others. Thus *Rom. 5. 18. Therefore as by the offence of one, judgement came upon all men to condemnation; even* [so] (or, in like manner) *by the righteousnesse of that one (even Christ) the free gift came upon all men* (namely, in Christ) *unto justification of life.* He parallels both with a [*So,*] only with this difference betweene *Adams* being a Common person for us, (and betweene the ground of our being condemned in him) and Christ his being a Common person for us, (and our Acquitance in him) *came upon all* by a necessary, natural covenant, (for by such a covenant was he appointed a Common person for us) but Christ being appointed thus a Common person for us, it was by a *free gift* of grace; and therefore in like manner by a free gift of grace it is that the imputation of that which he did, or was done to him, is reckoned ours. As then *in Adam* all sinned when he sinned, (as the Apostle speaks) so *in Christ* were *all justified*, when he was justified; for as in his death Christ was a publique person for us, and in all that befell him; so in his Resurrection, and in all that was then done to him; and so, in this his being then justified. And as when he dyed, the *Just was put to death* for *the unjust*, (as *Peter* speaks) so when he rose and was justified, the Just that needed no justification was justified for the unjust, who else had been condemned; and so we were then justified with him.

Chap. VI.

How our faith may raise from hence just matter of Triumph *about our* Justification. *An explication how we are* justified *by faith, although* justified *in Christ at his* Resurrection.

AND hereupon is grounded this Triumph of Faith here, from Christs Resurrection, *Who shall condemne? It is Christ that is risen:* The meaning whereof is, that was justifyed at his Resurrection, ([*Justified in the Spirit*] and [*Quickned in the Spirit*] being all one,) and *we in him:* Yea, and a [*rather*] is put upon this, rather then upon his death; for this act was a solemne discharge from all sin and condemnation; it was a legall Acquitance given to Christ for all our sins, and so to us also considered as in him. His Death was but the satisfaction and payment, but this is the first Act of Absolution: Yea, and this is the Originall Act, which is upon Record between God and Christ; and our Justification and Atonement (when we are justified by faith in Christ) is but a Copie fetcht from this Roll, and Court sentence then pronounced.

And such a way and course to ratifie and make Acts good & legall, (even to have them done by another representing ones person) is common among men, (as those instances I formerly gave do shew.) An Attorney at Law receives a debt, or an Acquitance for a debt, paid or given for another man,

[illegible] as if the man himselfe, [illegible] it, and the Debtour had [illegible] himselfe. Yea, Acts [illegible] highest concernment are [illegible] transacted; as the mar- [illegible] by Proxy solemnized, their [illegible] representing their persons, and [illegible] marrying their wives in their [illegible] which acts are thereby made as irrevoca- [illegible] as if themselves had in per- [illegible] And so if we were justified when [illegible] and was justified, our justification [illegible] reversed, but stands as legall and [illegible] as any act that God or man ever [illegible] confirmed. And *Who then shall con-* [illegible]

[illegible] for farther explication sake, (lest there [illegible]) let me adde this, That it is necessa- [illegible] be *justifyed* in our owne persons *by* [illegible] (notwithstanding this former Act thus le- [illegible] passed) whereby we lay hold upon what [illegible] thus before for us in Christ, to the end [illegible] God upon our beleeving may according to [illegible] owne rules *justifie* his justifying of us unto all the world; which untill vve doe beleeve, hee could not doe: For according to the revealed Rules of his Word, (vvhich he professeth to proceed by at the latter day) there is a curse and [illegible] of condemnation pronounced against us, under which we stand til he shall take it off, by giving us faith; unto which he hath, in the same Word made the promise of justifying us in our

A Caution.

owne [illegible] before he had done in Christ. Yet still [illegible] so, as although when we first beleeve, [illegible] Justification *is actually* and personally applyed to us; yet at Christs Resurrection, and in his being then justified, this act and sentence was *virtually* pronounced upon us; and so doth necessarily [illegible] and exact at Gods hands, the bestowing [illegible] upon us, that so by vertue of this former act passed, we come to be actually justified in our owne consciences, and before all the world. And so our Justification which was but secretly wrought, & passed upon us in Christ, is never made void, but stands irrepealable, and so ratified, that our personall justification by faith doth alwayes infallibly second and succeed it. And (to illustrate it a little) our condemnation in *Adam*, and this our justification in Christ, doe in this hold parallel together, That as in *Adam* we were all virtually condemned, *(In Adam all dye)* (and that legally enough too, for thereupon came out that Statute-Law, *Statutum est*, *It is appointed* that all should dye) and yet we are not actually in our owne persons condemned, till we are borne of him; nor doe we personally dye, untill we lay downe our flesh: Even so is it in the matter of our Justification; it was done virtually in Christ, and afterwards when we beleeve, is actually passed in and upon our selves. Now I call this former but a *virtuall Justification*, even as by the sentence of condemnation passed upon a Malefactor, he is called a *dead man*, that is, he is so virtually and *in Law*, (as we say) though naturally he dye not

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Interpreters agree, and as the
those words are spoken by
for *ver.* 5. he speaks of Gods
to doe his will, (the same expressi-
Christ, *Psal.* 40. 6.) and farther
to the smiters, and my cheeks
pulled off the haire, and I hid not my
and spitting: (all which you may
Christs sufferings, *Mat.* 26. 27. and 27. 26.)
spake before (in *ver.* 4.) of *Gods having*
the tongue of the learned, to speak a word
him that is weary: (which you may
by Christ, *Mat.* 11. 28.) Now those
were spoken by Christ, to comfort him-
the Jews condemning him, as consi-
God would justifie him; as at his Re-
(you have heard) he did. Now mark it,

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those very [illegible] which *Faith* brings in Christ speaking [illegible] alone, (those very words) *Paul* here [illegible] (in the like triumph) to all the Elect [illegible] *Who shall condemne? It is God that justifies*, and this because Christ is *dead*, & *risen*, and accepted by God. Christ spake those words as a publique person, in the name of all his Elect, whom he in his death, and in his justification represented; and for that very respect *Paul* speaks the like words over again, of all Elect Beleevers, as being as truly and really intended of them, when spoken by Christ, as of himself, and his owne person. *He is neere that justifies me*, (sayes Christ) *who shall condemne?* (namely) Me, or mine Elect, whose persons I sustaine. And *Who shall lay any thing to the charge of Gods Elect?* (sayes *Paul*) *It is God that justifies, who shall condemne?* for Christ hath dyed, and been condemned for them, and Christ was justifyed from that condemnation, and they in him. And because the justification of himselfe, which Christ spake of, was lookt for from God, was to be made at his Resurrection, (as hath been said) therefore *Paul* here puts a [*rather*] upon his Resurrection.

And farther to establish this, as you heard before out of *Rom. 6. 10.* that in respect of Sanctification we were *dead with Christ*, even then when he dyed; so in the 2. of *Coloss.* 13. we are said to be *risen with him*, in respect of our justification, (which is the thing in hand.) The words are, *And you being dead in your sins*, (namely, the guilt of your sins) *and the uncircumcision of your flesh*, (that is, in respect

respect of the power of corrupt nature) *hath he quickned together with him*, [*having forgiven you all your trespasses.*] See here, the forgivenesse of our sins, or our justification, is called a *quickning*, or a *raising up of us*, (as the 12. *ver.* hath it) *together with him*, in a conformity and relation to that justification from our sins, which at his *Resurrection* he received in our names. His meaning is, he was justified then, & in our names; and so we are now justifyed through the vertue of that our communion with him therein: For if you mark the cqnnexion of the words with what follows, *ver.* 14. you will finde this *forgiving of their trespasses (ver. 13.) through their being quickned together with him*, not onely to have been done when they beleeved, and so when they had that justification personally first applyed to them, (of which, it is true, the words in the 12. *ver.* are to be understood) but also *then* to have been done, *when he having* (as it follows in the 14. *ver.*) *blotted out the hand-writing of Ordinances* which was against us, *nailing it to his Crosse*, and *having spoiled Principalities and Powers*, and got the victory, (namely, in his rising again) had *made a shew of them openly*, (in his ascending to heaven) *triumphing over them* [ἐν αὐτῷ] *in himselfe*, (as the Margent hath it) (of which words I shall farther speak in the next Head) So as *then when Christ* did this in himselfe, then were our sins forgiven; then were we acquited with him, and triumphed with him; he doing all this in our stead, representing us.

[illegible] brings in Christ [illegible] those very words) *Paul* [illegible] like triumph) to all the [illegible] *condemne? It is God* [illegible] Christ is *dead*, & *risen*, [illegible] Christ spake those words [illegible] the name of all his Elect, whom he [illegible] in his justification represented [illegible] for that very respect *Paul* speaks the [illegible] again, of all Elect Be- [illegible] really intended of them, when [illegible] as of himself, and his owne person, *[illegible] justifies me*, (sayes Christ [illegible] (namely) Me, or mine Elect, [illegible] And *Who shall lay any thing to the charge of Gods Elect?* (sayes *Paul*) *It is God* [illegible] *who shall condemne?* for Christ hath dyed, [illegible] condemned for them, and Christ [illegible] from that condemnation, and they in him. [illegible] because the justification of himselfe, which Christ spake [illegible] lookt for from God, was [illegible] made at his Resurrection, (as hath been [illegible]) therefore *Paul* here puts a [*rather*] upon his Resurrection.

[illegible] to establish this, as you heard before out of *Rom.* 6. 10. that in respect of Sanctification we were *dead with Christ*, even then when he dyed; so in the 2. of *Coloss.* 13. we are said to be *risen with him*, in respect of our justification, (which is the thing in hand.) The words are, *And you being dead in your sins* (namely, the guilt of your sins) *and the uncircumcision of your flesh*, (that is, in respect

respect of the power of corrupt nature) *hath he quickned together with him*, [*having forgiven you all your trespasses.*] See here, the forgiveneſſe of our ſins, or our juſtification, is called a *quickning*, or a *raiſing up of us*, (as the 12. *ver.* hath it) *together with him*, in a conformity and relation to that juſtification from our ſins, which at his *Reſurrection* he received in our names. His meaning is, he was juſtified then, & in our names; and ſo we are now juſtifyed through the vertue of that our communion with him therein: For if you mark the connexion of the words with what follows, *ver.* 14. you will finde this *forgiving of their treſpaſſes (ver.* 13.) *through their being quickned together with him*, not only to have been done when they beleeved, and ſo when they had that juſtification perſonally firſt applyed to them, (of which, it is true, the words in the 12. *ver.* are to be underſtood) but alſo *then* to have been done, *when he having* (as it follows in the 14. *ver.*) *blotted out the hand-writing of Ordinances* which was againſt us, *nailing it to his Croſſe*, and *having ſpoiled Principalities and Powers*, and got the victory, (namely, in his riſing again) had *made a ſhew of them openly*, (in his aſcending to heaven) *triumphing over them* [ἐν αὐτῷ] *in himſelfe*, (as the Margent hath it) (of which words I ſhall farther ſpeak in the next Head) So as *then when Chriſt* did this in himſelfe, then were our ſins forgiven; then were we acquited with him, and triumphed with him; he doing all this in our ſtead, repreſenting us.

CHAP. VII.

How all this, both the ſupport *of our* faith, *and our* Juſtification *by* Chriſts Reſurrection, *is ſealed up to us in Baptiſme. The* Concluſion. *How faith may make uſe of Chriſts Reſurrection in its pleas to God.*

AND all this our communion with Chriſt in his Reſurrection, both in reſpect of Sanctification, (which the 6. of the *Rom.* holds forth) and of Juſtification, (which this place in the *Coloſſ.* holds forth) is lively (as both places declare) ſet out, and ſealed up to us, in the Sacrament of Baptiſme. *Rom.* 6. 3, 4. we are ſaid to be *buried with him in Baptiſme, &c.* and *Col.* 2. 12. *Buryed with him in Baptiſme, wherein alſo you are riſen with him.* The eminent thing ſignified and repreſented in Baptiſme, is not ſimply the bloud of Chriſt as it waſheth us from ſin; but there is a farther repreſentation therein of Chriſts Death, Buriall, and Reſurrection, in the Baptized's being firſt buryed under water, and then riſing out of it; and this not in a bare *conformity* unto Chriſt, but in a repreſentation of a *communion with Chriſt*, in that his Death and Reſurrection: Therefore it is ſaid, [*We are buryed with him in Baptiſme:*] and, [*Wherein you are riſen with him:*] It is not ſimply ſaid, *like as* he was buryed, and roſe; but [*With him.*] So as our communion and *one-neſſe with him* in his Reſurrection, is repreſented to us therein, and not

not onely our conformity or likeneſſe unto him therein. And ſo Baptiſme repreſenteth this to us, that Chriſt having once in himſelfe ſuſtained the perſons of all the Elect, in his Buriall and Reſurrection, that now upon the party himſelfe who is baptized, is perſonally, particularly, and apparently *re-acted* the ſame Part againe, in his Baptiſme; thereby ſhewing what his communion with Chriſt before was, in what was then done to Chriſt; that he then was buried with Chriſt, and roſe with him: and upon that ground, is now in this outward ſign of Baptiſme, (as in a ſhew or repreſentation) both buryed, and alſo riſeth againe.

And moreover, hence it is, that the *Anſwer of a good conſcience,* (which is made the inward effect of this Ordinance of Baptiſme, 1 *Pet.* 3.21.) is there alſo attributed unto Chriſts *Reſurrection,* as the thing ſignified and repreſented in Baptiſme, and as the *cauſe* of that anſwer of a good conſcience: *Even Baptiſme* (ſaith he) *doth now alſo ſave us* (as being the Ordinance that ſeales up ſalvation) *not the putting away of the filth of the fleſh,* or the waſhing of the outward man; but *the anſwer of a good conſcience towards God,* [*By the Reſurrection of Ieſus Chriſt.*] To open theſe words: Our conſciences are that principle in us, which are the ſeat of the guilt of all the ſinnes of the whole man; unto whoſe Court they all come to accuſe us, as unto Gods Deputy: which Conſcience is called Good or Evill, as the ſtate of the man is. If his ſinne remain unpardoned, then as his eſtate is damnable, ſo his conſcience is evil:

evill: If his ſins bee forgiven, and his perſon juſtified, his conſcience is ſaid to bee good: Conſcience having its denomination from the mans ſtate, even as the Urine is called good or bad, as the ſtate of the mans body is healthful or unſound, whoſe Urine it is. Now in Baptiſme, forgiveneſſe of ſins, and juſtification, being ſealed up to a believers faith & conſcience, under that lively repreſentation of his Communion with Chriſt in his Reſurrection: hence this is made the fruit of Baptiſme, that the good conſcience of a believer ſealed up in Baptiſme, hath wherewithall from thence to anſwer all accuſations of ſin, that can, or doe at any time come in upon him; and all this as it is there added, [*By vertue of the reſurrection of Ieſus Chriſt*:] namely, in this reſpect, that his Communion with Chriſt in his Reſurrection, hath been repreſented in his Baptiſme as a ground of his faith, and of that *Anſwer* unto all accuſations. So that indeed, the ſame thing that *Paul* ſayes by way of triumph and defiance to all accuſations, *Who ſhall condemne?* [*Chriſt is riſen*] the very ſame thing *Peter* here mentions, though not by way of Defiance, yet of a Beleevers Anſwer and Apologie, That if ſinnes doe come to condemne or accuſe, a good conſcience is ready to ſay, *Chriſt is riſen*, and *I* was then *juſtified in him*; There is my Anſwer, which nothing in heaven nor hell is able to reply unto. *This is the anſwer of a good conſcience, by the Reſurrection of Ieſus Chriſt.*

Application. Now to crown this ſecond Pillar of Faith with this

this *Corollar* or Concluſion, by way of Application or Direction to a believers faith, How to make uſe of Chriſts Reſurrection in point of non-condemnation. You heard before, out of *Rom. 6.* that in reſpect of Mortification (as the Apoſtle there reaſoneth) we may be truly ſaid to have been *perfectly dead* to all *ſinne* in Chriſts *dying unto ſin once:* and through his repreſenting us therein as dying unto *ſinne, in* and *with him.* So as although we be for the preſent but imperfectly mortified in our ſelves, yet when corruptions ariſe, the Apoſtle bids us help our ſelves againſt them by faith, [*reaſoning*] our ſelves to ſtand wholly dead to ſin, when Chriſt dyed; and ſo to conclude from thence, that we ſhall one day be fully dead to ſin, becauſe we then did perfectly dye in Chriſt unto it: which kinde of *reaſoning* alſo God would have us uſe as a motive (and of all motives that are in the Goſpell it is the ſtrongeſt) againſt any corruption when as it ariſeth; *Shall I that am dead to ſin in Chriſt* (and ſo am freed from it) *ſhall I live any longer therein? Ver.* 2. Now as God would have our faith make this uſe of our Communion with Chriſt in his death, in point of *ſanctification*; juſt ſo, when guilt of ſin ariſeth in thy conſcience to accuſe or threaten condemnation, [*reaſon*] thou thy ſelfe (as the Apoſtles word is in that other caſe) or *reckon thy ſelfe* (as our tranſlation hath it) *juſtified* in Chriſt, in his Juſtification, which was done at his Reſurrection. Yea, and ſeeing God would have thee uſe thy Communion with Chriſt in his

How faith is to make uſe of this in pleading our *Juſtification.*

Death, as an argument to move thee to mortifie ſin, (bidding thee to reckon thy ſelf dead to ſin in Chriſt) doe thou deſire him in like manner, to *reckon thee as juſtified* at Chriſts Reſurrection (for the ground of both is the ſame) and return that as an argument to him, to move him *to juſtifie thee.* And this is that anſwer of a good conſcience which *Peter* ſpeaks of; this is the meaning of *Pauls* challenge, *Who ſhall condemne? Chriſt is riſen.*

And ſhould thy heart object, and ſay, But I know not whether I was one of thoſe that God reckoned juſtified with Chriſt when he aroſe: Then go thou to God, and aske him boldly, whether he did not doe this for thee, and whether thou wert not one of them intended by him; put God to it, and God will (by vertue of Chriſts *Reſurrection* for thee) even himſelfe [*Anſwer*] thy faith this queſtion, ere thou art aware; He will not deny it: And to ſecure thee the more, know, that however Chriſt will bee ſure to look to that, for thee; ſo as that thou having been then intended, (as if thy heart be drawne to give it ſelf up to Chriſt, thou wert) ſhalt never be condemned.

SECT.

SECT. IV.

FAITH ſupported by Chriſts ASCENSION, AND Sitting at Gods right hand.

ROM. 8. 34.

Who is he that condemneth? It is Chriſt, [*who is even at the right hand of God.*]

CHAP. I.

A Connexion of this third Head, with the two former: Shewing how it affords a farther degree of Triumph. *Two things involved in it:* 1. Chriſts Aſcenſion: 2. Chriſts power and authority in heaven.

I Come next to this third great Pillar and ſupport of Faith, *Chriſts* Being *at Gods right hand:* and to ſhew how the view and conſideration hereof may ſtrengthen faith ſeeking juſtification, and pardon of ſinne: *Who is he that condemneth? Chriſt is even at Gods right hand.*

In the opening of which, I ſhall keep to the begun

begun method, both by shewing how *Iustifcation* it selfe *depends* upon this, and the *evidence* thereof to us: both which the Apostle had here in his eye, and from both which our faith may derive comfort and assurance. And I meane to keep punctually to the matter of *Iustification* onely, as in the former.

These two latter that remain here in the Text, (*Christs sitting at Gods right hand*, and his *interceding for us*) are brought in here by the Apostle, as those which have a *redundant force* and prevalencie in them, for the *non-condemnation* of the Elect: that although the two former abundantly served to secure it; yet these two added to the former, do make the triumph of faith more compleat and full, and us *more then Conquerours*, as it after follows. Nor doth this place alone make mention of Christs *sitting at Gods right hand* (which I now am first to handle) in *this* its *relation*, and *influence* into our *Iustification*, & the assurance of faith about it: but you have it to the same end, use, and purpose, alleadged by that other great Apostle, 1. *Pet.* 3. from the 18. to the 22. And if the scopes of these two Apostles in both places be compared, they are the same. *Here* the *Resurrection* of Christ and his *sitting at Gods right hand* are brought in as the ground of this bold *challenge* & *triumph* of faith: and there, in *Peter*, is mentioned the *Answer or Plea of a good conscience*, in a beleever justified, which it puts into the Court, and opposeth against all condemning guilts: (so it is called, *ver.* 21.) The Apostle alleadging *the Resurrection*

ction of Iesus Christ as one ground of it, (*the answer of a good conscience, by the Resurrection of Iesus Christ*:) And then further to back and strengthen this *Plea* or *Answer* of a good conscience, the Apostle puts *his Ascension and sitting at Gods right hand* into the Bill, as further grounds confirming it, so it follows, [*who is gone into Heaven, and is at the right hand of God, Angells, and Authorities, and Powers, being made subject to him*:] *All which* the Apostle *here* expresseth in *one word* (as enough to carrie it) that *Christ is even at Gods right hand.* The soule hath a sufficient *answer* against condemnation in *Christs death*, and *Resurrection*, full enough, though it should stop there; yea therein can faith *triumph*, though it went no further: for it can shew a full satisfaction given in his death, and that accepted by God for us; and Christ acquited, and we in him: Therefore faith (you see) comes to a [*rather*] there. But then, let it go on, to consider Jesus *sitting at Gods right hand*, and *making intercession* for us; and then faith will triumph and insult over all accusers, be more then a Conqueror; then it comes not to a *rather* onely, (as here) but to a [*much more*] *shall we be saved by his life*; thus *Rom.* 5. 10. And the meaning thereof is, that if his *death* had power to pay all our debts, and justifie us at first; then much more hath his *life* this power: So that his death is but the ground and foundation of our faith herein, and the lowest step of this ladder; but these other, are the top & full triumph of faith therein. And our spirits should rise, as the Apostle here riseth: Faith upon these wings may

not onely fly above the Gun-ſhot of all accuſations, and condemners; but even cleane out of their ſight, and ſo far above all ſuch thoughts & fears, as it may reach to a *ſecurity that ſins* are forgotten, and *ſhall be remembred no more.* What *joy* was there in the Diſciples, when they *ſaw Chriſt riſen? Ioh.* 20. Therefore in the *Primitive times*, it was uſed as a voice of joy: and to this day the Grecian Chriſtians ſo entertain each other, at that time of the year, with theſe words, *The Lord is riſen*: your *Surety* is *out* of *Priſon*; fear not. But (as Chriſt ſaid in another caſe, ſo ſay I) what will you ſay, if you ſee your *Surety aſcended up to Heaven*, and that, as *far above Angels and Principalities* (as the Apoſtle ſpeaks, *Eph.* 1.) *as the Heavens are above the Earth?* will you not in your faiths & hopes proportionably aſcend, and climb up alſo; & have thoughts of pardon, as far exceeding your ordinary thoughts as the *heavens are above the earth?* Therefore *firſt view* him, as *aſcending into Heaven*, ere ever hee comes to be at *Gods right hand*, and ſee what matter of triumph that will afford you; for that you muſt firſt ſuppoſe, ere you can ſee him at Gods right hand; and ſo is neceſſarily included, though not expreſſed here: But that place fore-quoted out of *Peter* (1 *Pet.* 3.) gives us both theſe two particulars included in it: 1. His *Aſcenſion*, [*Who is gone into Heaven*;] And 2. his *power and authority there*, [*Is at Gods right hand, and hath all power and authority ſubject to him*] and prompts both theſe, as fit matter to be put into a *good conſcience* its *Anſwer* and *Apologie* why it ſhould not be condemned: & therfore both may

may *here* as well come in *into faiths triumph*; and that as being intended also by the Apostle, and included in this one expression. He speaks with the least, to shew what cause faith had to triumph, for the least expression of it: his purpose being but to give a hint to faith, of that which cõprehensively contains many things in it, which he would have us distinctly to consider for our comfort.

Chap. II.

Shewing first what evidence *for our justification, Christs* Ascension *into Heaven affords unto our* Faith, *upon that* first *forementioned consideration of his being a* Surety *for us.*

First then to see what triumph his ascending into Heaven will add unto our faith in matter of non-condemnation.

1. By considering what was the last action he did when he was to Ascend: *Blessing* his Disciples.

And herein, first there is not nothing in it to consider, *what he then did*, and what was his *last Act* when he was to take his rise, to fly up to Heaven. He *blessed his Disciples*, and thereby left a blessing upon earth with them, for *all his elect*, to the end of the World: The true reason and minde of which blessing them was, that he being now to go to execute the eternall office of his Priest-hood in Heaven, (of which God had sworn, *Thou art a Priest for ever after the order of Melchisedec*,) As *Melchisedec* in the Type, *blessed Abraham*, and in him *all* the *faithfull* as *in his loins*, (therefore the Apostle said that *Levi paid tithes*

unto Melchiſedec in Abrahams loines; therefore he was bleſſed in his loines) ſo did Chriſt begin this *new and ſecond part* of *his Prieſt-hood*, with *bleſſing* the Apoſtles, and in them, all the elect, to the end of the World. This was the *laſt* thing that Chriſt did *on earth*, yea this he did, whilſt aſcending; *he was taken up, whilſt he did it*: So *Luke* 24. 50. 51. And thus ſolemnly he now did this, to ſhew that the curſe was gone, and that ſin was gone; and that action ſpeakes thus much, as if Chriſt himſelfe had ſaid; *O my brethren* (for ſo he ſtyled his Diſciples, after his *Reſurrection*) *I* have been *dead*, and in dying made a *curſe* for you: now that *curſe* I have fully *removed*, and my Father hath aquited me, and you, for it: and now I can be bold to *bleſſe* you, and pronounce all your *ſins forgiven*, and your perſons juſtified. For that is the intendment and foundation of *bleſſing*, [*Bleſſed is the man whoſe ſins are forgiven him*] and therefore that was the true meaning of his bleſſing them: which he reſerved thus as his laſt Act, to ſhew, how by his death he had redeemed them from the curſe of the Law, & now going to *Heaven*, was able to *bleſſe* them with *all the ſpirituall bleſſings* that are *there*, and which Heaven can afford; for *Heavenly* they are called in that reſpect, *Epheſ.* 1. 4. And as in *Abraham* (bleſſed by *Melchiſedec*,) all the faithfull were bleſſed: ſo, in theſe Apoſtles, all the elect to come are bleſſed. As when *God* individually *bleſſed Adam* and *Eve*, at the firſt Creation; yet he *in them*, *bleſſed all* that were for ever to come of them:

To ſhew the curſe was removed, and their ſins pardoned.

And in bleſſing his Apoſtles thus he bleſſed all that ſhould believe in him.

ſo

so Christ in blessing them, blessed us, and all *that shall beleeve, through their word*, to the end of the World. And that they were thus then tobe considered, as common persons, receiving this *blessing* for us all; appeareth by Christs words then uttered, [*I am with you to the end of the World*] (*i. e.* with you, and all your successors, both Ministers, & other believers) *Mat.* 28. *ult.* And Christ herein did, as God did before him: When *God had done his worke* of creation, He *looked upon all he had done, and saw that it was good, and he blessed it*: Thus did Jesus Christ; now that *he had by that one offering, perfected for ever all the elect*, he comfortably vieweth, and *pronounceth* it *perfect*, and them blessed; and so goes to *Heaven*, to *keepe* and *enjoy* the *Sabbath* of all there.

Now Secondly let us *see him Ascending*; and see what comfort that will also afford our faith, towards the perswasion of *Justification*. The *Apostles* stood *gazing* on him; and so doe you lift up your hearts to gaze on him by faith; and view him in *that act*, as he is passing along into Heaven, as *leading sin, hell, death, and devill in triumph*, at his Chariot wheeles. And therewith let your faith *triumph*, in a further *evidence* of *justification*. Thus *Ephesians* 4. 8. out of the 68. *Psalme ver.* 18. the Apostle saith, *When he ascended up on high* [*he led captivity captive:*] (to which Hebraisme the Latine phrase [*vincere victoriam*] to win a victory doth answer) then *He* led captive all our *spirituall enemies*, that would have captived us, they being now captived. Now *leading of captives* is alwaies

A second support from the very Act of Ascending.

How it was an act of Triumph over death, hel, sin, &c.

after a perfect *victory*. And therefore, whereas at his *Death* he had *conquered* them, at his *Rising*, *ſcattered* them, now at his *Aſcenſion* he *leades them captive:* And ſo that *Pſal.* in the Type, begins, *ver.* 1. *Let God* [*ariſe*] *and let his enemies* [*be ſcattered;*] *let them flee before him:* ſo at his *Reſurrection* they did: And then he aſcends in triumph (ashere) in token of *victory*, [he is aſcended up on high *ver.* 18.] he aſcends as *David* after his victory, up to Mount *Sion* (for the celebrating of which that *Pſal.* ſeemes to have beene made by *David*) whereof this was the intended Type. And two [*Actus triumphales*] *triumphing Acts* there were, here mentioned; 1. *Leading the captives* bound to his Chariot wheeles; as the manner of the Roman triumphs was, when the Conqueror went up to the Capitol; and other Heathens in *Davids* time: As *Achilles* led *Hector* captive, who tied his feete to his Chariot wheels, and dragged him dead round about the walls of *Troy*: Now thus did Chriſt then deale with our ſinnes, and all other enemies. The *Second act is caſting abroad of gifts*, [*He gave gifts to men.*] It was the *cuſtome* at their triumphs to *caſt new Coines* [*miſſilia*] abroad among the multitude; ſo doth *Chriſt* throw the greateſt *gifts* for the good of men, that ever were given. Therefore, *who ſhall condemne?* *ſins* and *devills*, are not only dead, but *triumphed over*. Compare with this, that other place, *Coloſ.* 2. 15. *Having ſpoiled Principalities and powers, he made a ſhew of them openly* [*triumphing*] *over them* [*in himſelf:*] So I reade it, and the Greeke beares it, and ſo it is in the margent varied:

Two Acts of Triumph in it.

varied: it is a manifest allusion unto the manner of *Triumphs* after victories among *the Romans*; even unto *two* of the most notable *parts* thereof; the first of *spoiling* the enemie, upon the *place*, ere they stirred out of the field: and this was done by Christ on the Crosse, [*Having spoiled them first*] as *ver.* 14. hath it. He speakes it of the devills our enemies, and accusers; they had all Gods threatnings in his Law, and the *Ceermoniall Law* (the *Bond* for our debt unto the *Morall Law*) to shew for it; in these lay the *power of the Devill* over us, that he could boldly come to God and accuse us, and sue our bond; And therefore *Heb.* 2. 14. he is said to have *the power of Death.* Now Christ first tooke away all his power, and spoiled him of all his ensignes, weapons, and colours; which he did on the place where the battail was fought, namely, *on the Crosse*; and *nailed our bond* thereto, and having paid the debt, left the bond canceld, ere he stirred off the Crosse. But then having thus spoiled these enemies on the Crosse; hee further makes a *publique triumphall shew* of them in his own person, which is a second Act; as the manner of the *Roman* Emperors was, in their great triumphs, to ride through the City in the greatest state, and have all the spoiles carried before them, and the Kings and Nobles whom they had taken, they tyed to their Chariots, and led them as Captives: And this did Christ at *his ascension*: (for of *his triumphing* at his Ascension, I take this *Triumph* in this Epistle to the *Colos.* to be understood; and so to be interpreted by that forecited 4. of the *Ephesians*:)

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He plainly manifesting by this publique open shew of them at his Ascension, that he had spoiled, and fully subdued them on the Crosse. That which hath diverted Interpreters from thinking this of 2. *Col.* to have been the triumph of his Ascension, hath been this, That the triumph is said to have been made [ἐν αὐτῷ] which they interpret [*in it*] as if it referred to *the Crosse*, (mentioned *ver.* 14.) as the place of it; when as it may as well be translated [*in himselfe*] i. e. [*in his own power and strength*;] noting, how *he alone* did this, which *other Conquerours* doe not; they conquer *not in themselves*, and by themselves, which Christ did. And yet it was the Law, that if the *Roman Emperours* or *Generals* themselves took any thing in War, they had a peculiar honour to dedicate it in triumph more peculiarly: Now *Christ conquered in himselfe*, and therefore *triumphed in himselfe*, and himselfe *alone*. And thus it became our Redeemer (like another *Sampson*) not onely to *break* Sins bars, and fling off *Hell-gates*, and come out of that Prison he was in; but as in signe of a *Trophie*, to take them on his *back*, and *carry* them up the hill, (as *Sampson* (the Type of him) did the gates of the City to an high hill) himselfe triumphantly carrying them on his own shoulders.

Now did *Christ* then, who was your *Surety*, thus *triumph?* then let your *faith triumph* likewise; for this was not onely done by your *Surety*, but in *your stead*; seeing this [*for us*] here, is to be put to each thing mentioned. The Apostle cals for this

at

at our hands here, *We are more then Conquerors*, sayes he, *ver.* 37.

A third support to faith from Gods first entertainment of Christ when he came first to Heaven.

Then, thirdly, see him *entring into Heaven*; when he comes *first* to Court after this great undertaking; how doth God looke on him? is God satisfied with what he hath done? As (you know) when a Generall comes home, there useth to be great observing how the King takes his service, as performed according to commission; Christ as a *Surety undertook* for sinners, fully to *conquer* all our enemies; and God bade him look that he did it *perfectly*, or never see his face more: *Heb.* 5. He was to be *perfect* through sufferings, and those sufferings to be such *as to perfect us also*; *Heb.* 10. Now behold your *Surety* is like a *Conqueror entred Heaven*: let that convince you; that he hath satisfied the debt, and performed his commission to a tittle: God would never have suffered him to come thither else; but as soon as ever his head had peept into Heaven, have sent him downe again to performe the rest; But God lets him enter in, and he comes boldly, and confidently, and God lets him stay there: therefore be convinced, that he hath given God full satisfaction. *Christ* himself useth *this argument*, as the strongest that could be brought to *convince the World*, that his *righteousnesse* (which he had in his Doctrine taught them,) was the *righteousnesse* which men were only to be *saved by*, *the* true *Righteousnesse of God* indeede. *Iohn* 16. 9, 10. He *shall convince the world of righteousnesse*: that is, worke faith in the hearts of men, to believe and

That this is a further evidence that God is satisfied for sin.

lay hold on my righteouſneſſe, as the true righteouſneſſe that God hath ordained: and this *becauſe* (ſayes he) *I go to my Father*, and *you ſhall ſee me no more*: That is, by this *argument* and *evidence* it is, and ſhall be evinced, that I who undertooke to ſatisfie for ſin, and to procure a perfect righteouſneſſe, have perfectly performed it: and that it is a *righteouſneſſe* which Gods juſtice doth accept of, to ſave ſinners by; In that I after my death, and finiſhing this worke, will *aſcend* up to my Father, into *Heaven*, and keepe my *ſtanding there*, and *you ſhall ſee me no more*: Whereas, if I had not fulfilled all righteouſneſſe, and perfectly ſatisfied God, you may be ſure there would be no going into Heaven for mee, nor remaining there: God would ſend me down again, to doe the reſt, and you ſhould certainly *ſee mee* with ſhame *ſent back again*; but I *goe to Heaven and you ſhall ſee me no more*.

Chap. III.

Shewing what evidence *alſo Chriſts* ſitting at Gods right hand, *having beene* our Surety, *affords to our faith for* juſtification.

Now then in the next place, for his *being*, or *ſitting at Gods right hand*, which is the ſecond particular to be ſpoken of. As ſoone as Chriſt was carried into Heaven, look, as all *the Angels fell* downe and *worſhipped* him; ſo his Father

ther welcommed him, with the higheſt grace that ever yet was ſhewne; *The words* which he then ſpake, we have recorded *Pſal.* 110. *Sit thou at my right hand, till I make thine enemies thy footeſtoole.* You may by the way obſerve, for the illuſtration of this: how upon all the ſeverall parts of performance of his office, either God is brought in ſpeaking to Chriſt, or Chriſt to his Father. Thus when he *choſe* him *firſt* to be our Mediator, he takes an oath, *Thou art a Prieſt for ever after the order of Melchiſedec.* Againe, when Chriſt came to take upon him our nature, the *words* he ſpake are recorded, *Loe I come to doe thy will, a body haſt thou fitted me:* ſo *Heb.* 10. out of the 40. *Pſal.* Likewiſe when he hung upon the Croſſe, his words unto God are recorded, *Pſal.* 22. 1. *My God, my God, why haſt thou forſaken mee?* In like manner when he *roſe againe*, Gods words uſed then to him are recorded, *Thou art my Sonne, this day have I begotten thee*, *Pſal.* 2. (which place is expounded of *the Reſurrection*, *Acts* 13. 33.) which is as much as if he had ſaid, Thou never appearedſt like my Sonne till now; for whereas I choſe a Son to be glorified with power and Majeſty, hitherto thou haſt appeared onely as *a Son of man*, [*Enoſh, ſorry man*] hitherto *thou* haſt been made *ſin*, & a *curſe*; not like my Son; but haſt appeared in the *likenes of ſinfull fleſh*, and *of a ſervant* all beſmeared with bloud; therefore this is the *firſt day* wherein I make acount I *have begotten* thee; even now when thou firſt beginneſt to appeare out of that ſinfull hue, and likeneſſe of ſinfull fleſh: now I owne

The welcome God gave Chriſt when he came to Heaven. The words he firſt ſpake to him.

owne thee for my Sonne indeed. And in him, he owned us all, thus at his Reſurrection. And then laſt of all when he comes into Heaven, the firſt word God ſpeakes to him is, Sonne, *ſit thou at my right hand*; thou haſt done all my worke, and now I will do thine; (he gives him a *Quietus eſt*) reſt here; *ſit here till I make* all thy enemies *thy foote-ſtoole.*

His ſitting downe at Gods right hand, affords a double evidence.

And now, what ſay you, are ye ſatisfied yet, that God is ſatisfied for your ſins? What ſuperabundant evidence, muſt this Chriſts ſittting at Gods right hand, give to a doubting heart? It argues, Firſt that Chriſt for his part hath perfectly done his worke; and that there is no more left for him to do by way of *ſatisfaction*: This the word [*ſitting*] implies. Secondly, It argues that *God* is as *fully ſatisfied* on his part: this his *ſitting* [*at Gods right hand*] implyes.

1. That he had perfectly and compleatly performed all his work that was to be done by him for our juſtification.

For the *firſt*; The phraſe of [*Sitting*] doth betoken *reſt*, when *work is fulfilled*, and finiſhed: Chriſt was not to returne, till he had accompliſht his worke. *Heb.* 10. The Apoſtle comparing the force and excellencie of Chriſts Sacrifice, with thoſe of the Prieſts of the old Law, ſayes, that *Thoſe Prieſts* [*ſtood*] *daily offering of Sacrifices, which can never take ſins away.* Their *ſtanding* implyed, that they could never make ſatisfaction ſo, as to ſay, *We have finiſhed it:* But Chriſt (ſayes he, *ver.* 12.) *after he had offered up one ſacrifice for ever*, [*ſate downe*] &c. Mark how he oppoſeth their *ſtanding*, to his *ſitting downe.* He ſate as one who had done his work. Thus *Heb.* 4. 10. *He that*

is entred into his rest, (speaking of Christ, as I have elsewhere shewne) *hath ceased from his work, as God from his.*

Secondly, this his being at *Gods right hand,* as strongly argues that God is satisfied: for if God had not been infinitely well pleased with him, he would never have let him come so neere him; much lesse have advanced him so high as *his right hand.* And therefore in that place even now cited, (*Heb.* 10. *ver.* 10, 11, 12. compared with the former verses) *this* is alledged as an *evidence* that *Christ had for ever taken sinnes away,* (which those Priests of the Law could not doe, who therefore *often offered the same Sacrifice,* as *ver.* 11.) That *this man, after he had offered one Sacrifice for sinnes for ever,* [*sate downe on the right hand of God*] as thereby shewing (and that most manifestly) that he had at that once offered up such a satisfactory Sacrifice, as had pleased God for ever; and thereupon took up his *place* at Gods right hand, as an *evidence* of it; so possessing the highest place in Court. This *setting him* at Gods right hand, is a *token* of *speciall* and highest *favour.* So *Kings* whom they were most pleased with, they *did set* at *their right hands*, as *Solomon* did his *Mother,* 1 *Kings* 2.19. and so *Christ* the *Church* his *Queen,* *Psal.*45.9. and it was a favour which God never after vouchsafed to any. *Heb.* 1. *To which of all the Angels did he say, Sit thou on my right hand?* Therefore *Phil.*2. it is not onely said that he *exalted him,* but [*superexaltavit*] *he highly exalted him,* so as never any was exalted: for he was *made thereby higher*

2. That God also accepted it, and was infinitely well pleased with it.

higher then the heavens. Thus much for the first Head.

Chap. IV.

Demonstrates in the second place what influence *Christs* Ascension *hath in a beleevers non-condemnation, upon that second premised consideration of Christs being a* Common person *for us. The security that Faith may have from thence.*

WE have thus seen what triumphing *evidence* and *demonstration*, both Christs Ascension, and sitting at Gods right hand, doe afford us for this, that *Christ* being considered *as* our *Surety*, hath therefore undoubtedly subdued our enemies and sins, and satisfied God. Let us now consider further, what force, *efficacie*, and *influence* these two (both his *Ascending* and *sitting at Gods right hand* as *an Head*, and *Common person* for us) have in them towards the *assured* working and accomplishment of the salvation of believers, his Elect; And from the consideration of this which is a second Head, our faith may be yet further confirmed and strengthened in its *confidence. Who shall condemne? it is Christ, that is at Gods right hand.* I shall take in (as in the former) both his *Ascension* and *sitting at Gods right hand.*

By considering,

1. And first for his *Ascending*; consider these two things in it which may uphold our confidence.

1. That *the great end* and purpose of that his *Ascending*

cending, the errand, the buſineſſe he Aſcended for, was *to prepare and provide a place for us*, and to make way for our comming thither. This he aſſures his Diſciples of, *Iohn* 14.2. *In my Fathers houſe are many manſions*: I go to *prepare a place for you:* as *Ioſeph* was *ſecretly* ſent before by Gods intendment to prepare a place in *Egypt* for his Brethren, whom Gods providence meant to bring after him: ſo more *openly* doth Chriſt *Aſcend* to Heaven, *profeſſedly* declaring that to be his buſineſſe; [*I go to prepare a place for you*] and it is my Fathers houſe (ſaith he) where I can provide for you and make you welcome. You heard before, what welcome God gave Chriſt, when he firſt arrived there; and what he ſaid to him, and Chriſt ſaid (as it were) again to God: I come not alone, I have much company, many of my brethren, and followers to come after (for it was the *declared* and avowed *end* of his comming *to prepare* a place *for them*) I prayed when I was on earth, *that where I am they might be alſo*; (*Iohn* 17.) and now I am come hither, my traine muſt come in too; I am not compleate without them, If you receive me you muſt receive them alſo, and I am come to take up lodgings for them. Thus the Captain of our *ſalvation*, (*being made perfect through ſufferings*, and then *crowned with glory and honour*, in *bringing of many Sons to Glory*; as *Heb.* 2. 10.) of which company he was Captain) is brought in *ſaying* to God, *ver.* 13. *Behold I and the Children which God hath given me*, (he ſpeakes it, when brought to glory) *I am their Captain*, and they muſt

1. That the great end of his Aſcending and entring Heaven, was to prepare a place for us and bring us thither.

muſt follow mee; *Where I am they muſt be: Lo I am* here, and am not to come alone, but to *bring to glory, all the Children which thou haſt given me.* They ſhall be all welcome (ſaies God) there is roome enough for them: [*many manſions*] ſo that we neede not feare, nor ſay in our hearts doubting and deſpairing, *Who ſhall aſcend up to Heaven for us, to bring* us thither? (as *Rom.* 10.) Chriſt hath done it, That is the firſt thing, but that is not all.

2. That he entred in our very names and ſtead, took poſſeſſion in our right.

2. He *entred into Heaven in our very names*, and ſo is to be conſidered in that act as a *Common perſon*, (as well as in his Death and Reſurrection) and ſo repreſenting us, and alſo taking *poſſeſſion* in our right, and *we in him*; as a guardian takes poſſeſſion for Heirs under age: *Heb.* 6. 20. *the fore-runner is for us entred* into Heaven, the [*fore-runner for us*] that is, *our fore-runner.* A *fore-runner* is a fore-runner of followers, and of ſuch as ſtay not long behinde, and uſually goes before as a harbinger, to provide, and take up lodgings for them that are to come, and writes the names of thoſe who are to come, over the doores of ſuch and ſuch roomes, that they may not be taken up by any other. And ſo *Heb.* 12. 23. the *names of the firſt borne* are ſaid to be *written in Heaven*, or enrolled there; And 1. *Pet.* 1. 5. their places or manſions in Heaven are ſaid to be [*reſerved for them*]: they ſtand empty as it were, yet taken up, ſo as none ſhall take them from them; their names and titles to them being entred, and *ſuperſcribed.* And ſo he tru-

ly

ly *entred* [*pro nobis*] *for us*, that is, in our ſtead, and in our names, as a *Common perſon*: and therefore the *High-Prieſt* (in the Type) entred into the Holy of Holies, with all the *names of the Tribes* on his Breaſt: even ſo doth Chriſt with ours; even as a *Common perſon* in our names, thereby ſhewing that we are likewiſe to come after him: and this is *more* then ſimply to *prepare* a place; it is to *take poſſeſsion* of a place, and give us a *Right* thereto.

What comfort faith may derive from this. We may behold our ſelves in heaven already.

So that your Faith through this conſideration, may ſee your ſelves as good as in Heaven already: For Chriſt is entred as a *Common Perſon* for you. Juſtification hath two parts, Firſt, *Acquittance* from ſin, and freedome *from condemnation*: as here, *Who ſhall condemne?* And Secondly, *Iuſtification of life*, as it is called *Rom.* 5. 18. that is, which gives title to eternall life: Now *dying* and *riſing* as a Common perſon for us, procures the firſt, ſets us perfectly enough in that ſtate of freedome *from condemnation*; But then, this *Chriſt* his *entring into Heaven*, as *a Common Perſon*, ſets us *farre above* that ſtate of Noncondemnation: It *placeth us in Heaven* with him. You would think your ſelves ſecure enough, if you were aſcended iuto Heaven. As *Heman* ſaid of his condition, that he was *free among the dead*, that is, he reckoned himſelfe (in his deſpaire) *free of the company* in Hell, as well as if he had beene there; thinking his name enrolled among them, and his place taken up: ſo you may *reckon your ſelves* (as the word is, *Rom.* 6.) *free* of the *company of Heaven*,

and your places taken up there; ſo that when you come to die, you ſhall go to heaven as to your *own place*, by as true a title, though not of your own, as *Iudas* went to *Hell* (which is called *his own place*, as (*Act.* 1.) the Apoſtle ſpeaks) What a ſtart is this? how far have you left below you pardon of ſins and non-condemnation? you are got above. How ſecurely may you ſay, *Who ſhall condemne? Chriſt hath aſcended, and entered into Heaven.* This is the firſt branch of the ſecond Head: *The influence* that Chriſts Aſcenſion hath into our juſtification and ſalvation.

Chap. V.

Demonſtrateth in like manner what influence *Chriſts* ſitting at Gods right hand *hath into our juſtification, upon that ſecond conſideration, of his being a* Common perſon. *And the ſecurity faith may have from thence.*

2. THe conſideration of his *ſitting at Gods right hand* may in reſpect of *the influence*, that it muſt needs have into our ſalvation, yet adde more *ſecurity* unto our *Faith*; if we either conſider the *power* and *authority* of the *place* it ſelfe, and what it is to ſit *at Gods right hand*; Or ſecondly, the *relation*, *the perſon* he beares and ſuſtaines in his *ſitting* there, even of a *Common perſon*, in our right. And both theſe being put together will adde ſtrength mutually each to other, and unto

By conſidering two things.

to our faith; both to consider, *how great a prerogative* it is to sit at Gods right hand, and *what* such a one as sits there hath power to doe; and then that *Christ* (who is invested with this power, and advanced to it,) he *possesseth* it all *as our Head*, and in *our Right*, as a *Common person* representing us. And

§. 1.

1. Consider the *prerogatives of the place* it selfe; they are two:

1 The prerogatives of the place, which are two.

1. *Soveraignty of power*, and Might, and *Majestie.*

2. *Soveraignty of authority* and judgment: either of which, may secure us from non-condemnation.

1. Soveraignty of power and might: this the phrase [*sitting at Gods right hand*] implies, *Mat.* 26. 64. where Christ himselfe expoundeth the purport of it: *Hereafter you shall see the Sonne of man sitting on the right hand* [*of power:*] And so, 1 *Ephes.* 20.22. this is made the priviledge of Gods *setting him at his right hand*, *ver.* 20. that *he hath put all things under his feete*, *ver.* 22. A phrase importing the highest soveraignty and power, not used of any Creatures, Angels, or Men: none of them have other things *under their feet*, (*i.e.*) in so low a subjection as to be their vassals; especially, not [*all*] *things*; and therefore by that very phrase, *the putting all things under his feete*, the Apostle argues in that second to the *Heb.* that *that man* of whom *David* in the 8. *Psalm* (there cited by him) had spoken, was no other but Christ; not *Adam*, nor the *Angells*; for to neither of these hath God subjected *all things*, *ver.* 5. but

1 Soveraignty of Majesty and power.

All things committed to him.

to *Chriſt* onely *ver.* 8. who *ſits in the higheſt Throne of Majeſty:* And to make his ſeate the eaſier, hath a world of *enemies made his foote-ſtoole*, even *all his enemies*; (ſo *Pſal.* 110.) which is the higheſt triumph in the world. Now to what end hath God committed this power to him, but that himſelfe may be his owne Executor, and Adminiſtrator, and performe all the Legacies which he made to thoſe whom hee died for? as the expreſſion is *Heb.* 9. 15, 16, and 17. *verſes.* that none of his heires might be wronged. Fairer dealing then this could there ever be, nor greater ſecurity given to us. This to have beene Gods very end of inveſting *Chriſt* with this ſoveraigne power, is declared by Chriſt himſelfe, *Iohn* 17. 2. *Thou haſt given him power over all fleſh, that he ſhould* give *eternall life to as many as thou haſt given him:* And accordingly at his *Aſcenſion*, to comfort his Diſciples, in the fruit of their Miniſtery, *Mat*, 21. 18. he ſaies, *All power is given to mee in Heaven. and in Earth.* What holy confidence may this breede in us? *He* is at *Gods right hand*, and *we are in his hands*, *Iohn* 10. 28. and *all* his *Enemies* are *under his feete*, *who then can pul us out? Revel.* 1. 18. ſaies Chriſt, *I have the Keyes of Hell and Death.* The *Key* is ſtill in the Scripture phraſe the Enſigne of *Power* and *authority*. Now Chriſt hath, both, the *Keyes* of *Death*, the poſtern gate out of this world; and of *Hell*, even of the broad gates of that eternall priſon; So as none of his can be fetched out of this world by Death, but Chriſt he muſt firſt open the *doore*; much leſſe, can any go to Hell without

Which power God hath committed to him to ſave his Elect.

What ſecurity this affords.

without his warrant. Yea *Matth.* 16. 19. He hath *the Keyes of the Kingdome of Heaven* also, to open to whom he will. By his *Resurrection*, we may see and rest assured, that he hath the *Keyes of Death* and *Hell*, (for he unlockt the doors, and came out from thence) and by his *Ascension* and *sitting at Gods right hand*, that he hath the *keyes of heaven*, whose doore he hath unlockt, and now set open. What need we then feare *Hell*, when Christ our Redeemer hath the keyes of it?

Secondly, to sit at Gods right hand, imports *all judgement to be committed to him*: for *sitting* was a posture of *Iudges*; a phrase used to note out their authority. So *Prov.* 20.8. *A King that* [*sitteth*] *on the throne of judgement, scattereth the wicked with his eyes*: and so doth Christ his and our enemies. See what Christ sayes, *Iohn* 5. 21, 22. *The Sonne of man raiseth up whom he will; for the Father* [*judgeth*] *no man, but* [*hath committed all judgement*] *to the Sonne.* Now if he who loved us so, and dyed for us, be the *Iudge* himselfe, then *Who shall condemne? Christ sits on Gods right hand.* This is the very inference that after followeth, *ver.* 24. of that 5. *Chap.* of *Iohn*, *He that beleeves, shall not come into condemnation*: Christ utters it upon his having said he had *all judgement committed to him*, in the fore-going *ver.* 22. on purpose that he might from that consideration, ascertaine Beleevers of their *non-condemnation*. For what need we feare any Under-officers, when we have the Judge thus for us?

2. Prerogative. All judgement and authority committed to him.

§. 2.

2. Particular. Both which being his, as he is an Head to his Elect.

But then (in the last place) add that second particular

ticular mentioned to all these, that Christ *sits there* as *an Head*, as a *Common person*, for us. First as *an Head*; so *Eph.* 1. when the Apostle had so hyperbolically set forth his *power*, of being advanced *unto Gods right hand*, *ver.* 21. *farre above all Principalities and powers, and above every name that is named, not only in this world, but that which is to come*; and how God *hath put all things under his feet*: he adds, and [*hath given him to be head over all things* to the *Church.*] Observe now, he is said to sit there *over all* things, not in his *own pure personall right* simply, as it is his *inheritance*, as he is the Son of God, (as *Heb.* 1. *ver.* 3, 4, 5. it is affirmed of him) but he sits thus over all as a *Head to the Church.* That same [*over all things*] comes in there, betweene his being a [*Head*] and [*to the Church,*] on purpose to shew, that he is *set over all, in relation to his Church:* So that we see, that our relation is involved, and our right included in this exaltation of his, and so put into his commission; for this prerogative is there said to be *given him.* He sits not simply as a *Son*, but as an *Head*; and he sits not as an *Head* without a *Body*, and therefore must have his Members up to him: Wherefore in the next *ver.* it is added, *Which is his body, yea, his fulnesse:* so as Christ is not compleat without all his Members, and would leave heaven, if any one were wanting; It were a lame, maimed body, if it wanted but a toe. Christ is our *Element*, and he being ascended, we are *sparks* that fly upwards to him. He took our *Flesh*, and carryed it unto heaven, and left us his *Spirit* on earth, and both

Therefore hee must have all his members up to him.

as

as pawnes and earnests that we should follow.

Nay farther yet, he is not onely said to sit as our Head, but we are also said to *sit together with him:* That is, made the up-shot of all in the next Chapter, *Ephes.* 2.6. So that as we *arose* with him, (he being considered as a Common person) and *ascended* with him, as was said; So yet farther, we *sit together with him in the highest heavens,* (as there) ἐν τοῖς ἐπουρανίοις [*in supercœlestibus*] *in his exalted estate above the heavens,* (as is the meaning of that phrase): not that *Christs being at Gods right hand* (if taken for that *sublimity of power*) is communicable to us; that is Christs prerogative onely: So *Heb.* 1.5. *To which of all the Angels did he ever say, Sit thou at my right hand?* Yet so, as his *sitting in heaven,* as it is indefinitely expressed, is understood to be as in our right and stead, and as a Common person; and so is to assure us of *our sitting* there with him, in *our proportion.* So *Rev.* 3.21. it is expresly rendred as the mind and intendment of it, *Him that overcommeth, I will grant to sit with me in my throne, even as I also am set downe with my Father in his throne.* There is a *proportion* observed, though with an *inequality: we* sit on *Christs Throne,* but *He* onely on his *Fathers Throne:* that is, *Christ* onely sits at *Gods right hand*; but *we,* on *Christs right hand:* And so the *Church* is said to be at Christs *right hand, Psal.* 45.9. Yea further, (and it may afford a farther comfort to us in the point in hand) this represents, that at the latter day *we* shall sit as *Assessors* on his *Iudgement-seat,* to judge the world with him. So *Mat.* 19.28. and

Especially seeing he sits as representing them, and they sit together with him.

How to sit at Gods right hand is Christs prerogative alone.

And yet, How we may be said to sit in his Throne.

And represents our sitting at the latter day as Judges with him.

and *Luke* 22.30. *When the Sonne of Man ſhall ſit in his glory, ye ſhall ſit upon twelve thrones, judging the Tribes of Iſrael.* So as this *our ſitting* with him, it is ſpoken in reſpect to *Iudgement*, and to *giving the ſentence* of it; not a ſentence ſhall paſſe without your votes: So as you may by faith not onely look on your ſelves, as already in heaven, ſitting with Chriſt, as a Common perſon, in your right; but you may look upon your ſelves as Judges alſo: So that if any ſinne ſhould ariſe to accuſe or condemne, yet it muſt be with your votes. And what greater ſecurity can you have then this? for you muſt condemne your ſelves, if you be condemned: you may very well ſay, *Who ſhall accuſe? Who ſhall condemne?* for you will never pronounce a fatall ſentence upon your owne ſelves.

And ſo if we be condemned, it muſt be with our own votes and conſent.

As then *Paul* triumphed here, ſo may we; for as the preſent we ſit in heaven with Chriſt, and have all our enemies under our feet. As *Ioſhuah* made his ſervants ſet their feet on the necks of thoſe five Kings; ſo God would have us by *faith* to doe the like to all ours; for one day we ſhall doe it. And if you ſay, *We ſee it not*; I anſwer, as *Heb.* 2. the Apoſtle ſaith of Chriſt himſelf, [*Now we ſee not yet*] *all things put under him, ver.* 8. [Now not under him] (for he now *ſits in heaven*, [and *expects*] by faith, *when his enemies ſhall be made his foot-ſtoole*, as *Heb.* 10, 12, and 13. *ver.*) [*but we ſee*] (for the preſent) *Ieſus crowned with glory and honour, ver.* 9. and ſo may be ſure that the thing is as good as done; and we may, in ſeeing him thus crowned, ſee our ſelves

The triumph of faith thereupon.

ſelves *ſitting with him*, and quietly wait and *expect* (as Chriſt himſelfe doth) till all be acompliſhed, and our ſalvation finiſhed and fully perfected.

His Interceſſion now remains only to be ſpoken of, which yet will afford further conſiderations to ſtrengthen our Faith. His *ſitting at Gods right hand* notes out his *power over all, from God:* but his Interceſſion, *all power and favour with God* for us; ſo as to effect our ſalvation for us, with Gods higheſt contentment and good will, and all yet further to ſecure us. *Who ſhall condemne? &c.*

2 SECT.

Sect. V.

The Triumph of faith from Christs INTERCESSION.

Rom. 8. 34.

Who also maketh intercession for us.

Chap. I.

A connection of this with the former: and how this adds a further support. Two things out of the Text propounded to be handled. First, The concurrencie *of influence that Christs intercession hath into our Salvation. Secondly, The* security that Faith may *have there-from for our* Justification.

WE have seene Christ *sitting at Gods right hand* as a Judge and King, having all authority of saving or condemning, in his own hands; and having all power in Heaven and Earth, to give eternall life to them that believe: And the confidence that this giveth us.

Let us now come to his *Intercession*, and the *influence*

fluence which it hath into our *Iustification* and salvation; which as it strikes the *last* stroake to make all sure; so, as *great* a stroake as any of the former: therfore (as you have heard) that there was an *All-sufficiencie in his Death* [*Who shall condemne? it is Christ that dyed:*] a *Rather* in his Resurrection: [*yea rather is risen again,*] a *much rather* [πολλῷ μᾶλλον] that he *lives* and is at *Gods right hand*; *Rom.* 5. 10. The Apostle riseth yet higher to an εἰς τὸ παντελὲς [*a saving to the utmost,*] put upon his *intercession*; *Heb.* 7. 25. *Wherefore he is able to save to the utmost, seeing he ever lives to make intercession.* So that if you could suppose there were any thing which none of all the former three could doe or effect for us, yet his intercession could do it to the *utmost*: for it selfe is the uttermost and highest. If *Money* would purchase our Salvation, his *Death* hath done it, which he laid downe as a *price* and an equivalent ransome, (as it is in 1. *Tim.* 2. 6.) If *Power* and *authority* would effect it, his *sitting* at Gods right hand, invested with all power in Heaven and Earth, shall be put forth to the utmost to effect it. If *favour* and entreaties added to all these (which oft times doth as much as any of those other) were needefull, he will use the utmost of this also, and for ever make *intercession*. So that if Love, Money, or Power (any of them, or all of them) will save us, we shall be sure to bee saved, *saved to the utmost* [εἰς τὸ παντελὲς] all manner of wayes, by all manner of meanes; saved over and over.

For the cleering of this last generall head, The

Interceſſion of Chriſt, (and the *influence* and *ſecurity* it hath into our *faith* and *juſtification*) I ſhall handle two things, and both proper to the Text.

Firſt, Shew *how* unto all thoſe other forementioned *Acts* of *Chriſt* for us, this of *Interceſſion alſo* is to be added by him for the effecting our ſalvation, and the ſecuring our hearts therein. This that particle [*Alſo*] in the Text calls for: *Who alſo maketh Interceſſion for us.*

Then Secondly to ſhew the ſecurity that faith may aſſume and fetch from this Interceſſion of Chriſt: or his *praying* for us in heaven; *Who ſhall condemne? it is Chriſt, that maketh interceſſion for us.*

Chap. II.

The firſt Head explained by two things. Firſt, Interceſſion one part of *Chriſts* Prieſthood, *and the moſt* excellent *part of it.*

TOwards the Explanation of the firſt of theſe, two things are to be done.

Firſt, To ſhew how great, and neceſſary, and how excellent a part of Chriſts Prieſthood, his *Interceſſion*, and *praying for us* in heaven is.

Secondly, To ſhew the peculiar influence, that Interceſſion hath into our ſalvation: and ſo the reaſons for which God ordained this worke of *Interceſſion* for us, and that in heaven, to be added to all the former.

For

For the firſt, I will proceede therein by degrees.

First, It is one part of his Prieſt-hood. You muſt know, that Chriſt is not entred into heaven ſimply, as a *fore-runner* (which hath been explained) to take up places for you, but as a Prieſt alſo: *Made a Prieſt, after the order of Melchiſedec*; which is more then ſimply a *Fore-runner*. Yea, his ſitting at Gods right hand is not onely as *a King* armed with power and authority to ſave us; but he *ſits* there as a *Prieſt* too: Thus *Heb.* 8. 1. *We have ſuch an High Prieſt who is ſet downe at the right hand of the Majeſty on high.*

Two parts of the High-Prieſts office.

In the old Leviticall Prieſt-hood, the High-Prieſts office had two parts, both which concurred to make them High-Prieſts.

First, Oblation, or offering the Sacrifice.

Secondly, Preſentation of it in the Holy of Holies, with Prayer and Interceſſion unto God, to accept it for the ſinnes of the people. The one was done *without*, the other *within* the Holy of Holies. This you may ſee in many places; eſpecially *Levit.* 16. 11, 15, 16. where you have the Law about the High Prieſts entring into the Holy of Holies; he was not to come into the holy place, till firſt he had offered a Sacrifice for himſelfe and the people, *ver.* 11. and 15. and this *without*. Then ſecondly, when he had killed it, he was to enter with the bloud of it into the Holy of Holies, and ſprinkle the Mercie-ſeat therein with it, *ver.* 14, 17. and to go

with Incenſe, and *cauſe a cloud to ariſe* over the Mercie-ſeat: And this you have alſo, *Heb.* 13.11. it is ſaid, that *The bloud of thoſe beaſts that were burnt without the Camp, was brought into the Sanctuary by the High-Prieſt:* And in that 16. of *Levit.* you ſhall finde the *Atonement* made as well by the *bloud*, when brought into the Holy place, *ver.* 16. as by the *killing of the beaſt*, *ver.* 11. Both theſe were acts of the High-prieſthood for Atonement.

And this was done in a Type of the Prieſtly office of Chriſt, and the parts thereof: So *Heb.* 9.23. he cals all thoſe tranſactions under the Ceremoniall Law, the [*patterns*] *of things heavenly*; inſtancing in this part of Chriſts office, *ver.* 24. *For Chriſt* (ſayes he) *is not entred into the Holy places made without hands*, (as that was) *which are* [*the figures of the true*,] *but into heaven it ſelfe, to appear in the preſence of God for us.* Now then in anſwer to this Type, there are two diſtinct parts of Chriſts Prieſthood:

1. Chriſts offering up himſelfe.

Firſt, the *offering himſelfe a Sacrifice* up to death, as *Heb.* 9.26. which anſwers to the killing of the Sacrifice *without the Holy of Holies:* for anſwerably he was crucified *without the City*, *Heb.* 13.12.

2. Entring into the *Heavens* to *intercede*.

Secondly, he *carryed* this his *bloud* into the *Holy of Holies*, namely, the *Heavens*, *Heb.* 9. 12. where he *appeares*, *ver.* 24. and there alſo *prayes* in the force of that blôud. And the Type of thoſe prayers was that *cloud of Incenſe* made by the High-Prieſt; ſo it is expreſly interpreted, *Rev.* 8.3. &c. The Angel Chriſt is ſaid to have had *much Incenſe, to offer it with the prayers of all the Saints:* Which Incenſe

Incenſe is his owne prayers in heaven, which he continually puts up when the Saints pray on earth, and ſo perfumes all their prayers, and procures all bleſſings for them.

Both theſe parts of his Prieſt-hood the Apoſtle *Iohn* mentions in his firſt Epiſtle, *Chap.* 2. *ver.* 2. where, as he cals Jeſus Chriſt a *propitiation for our ſins*; (that is, an *Oblation*, or *Sacrifice* offered up for us:) So likewiſe he cals him our *Advocate:* both going to make up this his office. And indeed, this latter of Interceſſion, and bringing his bloud into the Holy of Holies, (or heaven) is but the ſame action continued. That bloud which he offered with tears and ſtrong cryes on the Croſſe, (where he likewiſe interceded,) the ſame bloud he continues virtually to offer up with prayers in the heavens, and makes Atonement by both; onely with this difference: *On earth*, though *he interceded*, yet he *more eminently offered up* himſelfe; *In heaven*, he more eminently intercedes, and doth but *preſent that Offering*. Both proved.

Secondly, this was ſo neceſſary a part of his Prieſt-hood, that without it he had not been a *compleat Prieſt*. Thus *Heb.* 8. 4. *If he were on earth, he ſhould not be a Prieſt:* That is, If he ſhould have abode on earth, he ſhould not have been a *compleat Prieſt*. *Paul* ſaith not, that if he had offered that his ſacrifice on earth, he had not been a Prieſt, for that was neceſſary; but that if he had ſtaid ſtill on earth, after he had offered it, he had not been a Prieſt, that is, a perfect Prieſt; for he had then left his office imperfect, and had done Without Interceſſion he had not been a perfect Prieſt.

done it but by halves, ſeeing this other part of it (the work of Interceſſion) lay ſtill upon him to be acted in heaven. Thus the High-prieſt, his Type, if he had only offered Sacrifice without the Holy of holies, had not been a perfect High-Prieſt: For to enter into the Holy of holies, and to act the part of a Prieſt there, was the proper, peculiar work of *the High-Prieſt*, as ſuch. Which ſhews, that Chriſt had not been an High-Prieſt, if he had not gone to heaven, and Prieſted it there too, (as I may ſo ſpeak) as well as upon earth. Yea, if Chriſt had not gone to heaven, and were not now become a Prieſt there, then the Leviticall Prieſt-hood were ſtill in force, and ſhould ſhare the honour with him; and the High-prieſt muſt continue ſtill to goe into the Holy of holies. To this purpoſe you may obſerve, that ſo long as Chriſt was on earth, though riſen, the Types of the Law held in force, and were not to give way, till all the truth ſignified by their Miniſtery, was fully accompliſht; and ſo, not untill Chriſt was gone into heaven, as a Prieſt, and there had begun to doe all that which the High-prieſt had done in the Holy of holies, and as his Type foreſignified. And this is plainly the meaning of what follows (in that *Heb.* 8. *ver.* 4.) as the reaſon or demonſtration why that Chriſt ſhould not have been a Prieſt, if he had not gone to heaven, (not onely as a King, but as a *Prieſt* too, as he had affirmed, *ver.* 1.) *Seeing* (ſayes he) *that there are Prieſts upon earth, that doe offer gifts according to the Law.* The force of the Reaſon lyes thus: There are already

This the peculiar work of the High-Prieſt, who was in this Chriſts Type.

already Priests, and that of a Tribe he was not of, that *offer gifts on earth*, before he came into the world. And therefore if that had beene all his Priest-hood, to be a *Priest on earth*, they would plead possession before him, having been Priests before him. And then he further backs his reason by this, that *those Priests served* (as it follows *ver.* 5.) *unto the example and shadow of heavenly things*. And therefore it is onely a *reall* Priesthood in Heaven which must put them out of place; and till such a Priesthood comes, they must serve still, for the *truth* (which these served to shadow out) is not till then fulfilled. This you have also, *Ch.* 9. 8. The *first Tabernacle was to stand* untill a *Priest went into Heaven*, and did act that office there: so that if Christ will be a *Priest alone*, he must become a Priest interceding in heavẽ: or else High-priests must come up again, and share that office with him; and so hee should as good as fall from his office, and lose all that he had done.

Yea, thirdly, *this part* of his Priesthood, is of the two the more eminent, yea, the *top*, the *height* of his *Priesthood*; And this is held forth to us, in the Types of both those *two orders* of Priesthood that were before him, and figures of him; both that of *Aaron* and *Melchisedec*: This was typified out in that Leviticall Priesthood of *Aaron* and his fellows: The *highest service* of that office, was the going into the *Holy of Holies*, and making an *atonement* there: yea this was the height of the High priests honour, that he did this alone, and did constitute the *difference* between

him (as he was High prieſt,) and *other Prieſts*: For they killed and offered the ſacrifices without as well as he, every ordinary Prieſt did that: But none but the *High Prieſt* was to approach the Holy of holies with bloud, and this *but once a yeere.* Thus *Heb. 9. 6,7. The Prieſts* (namely thoſe inferiour Prieſts) *went alwayes* (that is, daily, morning and evening) *into the firſt Tabernacle,* (or Court of Prieſts, which was without the Holy of holies) *accompliſhing the ſervice of God*; namely, that offering of the daily ſacrifice: *But into the ſecond,* (namely, the Holy of holies) *went the* [*High-prieſts*] *alone every yeere*: So then this was that high and tranſcendent prerogative of that *High-Prieſt* then, and which indeed made him *High-prieſt*; and anſwerably the highth of our High-prieſts office (although he alone alſo could offer a ſatisfactory ſacrifice, as the Apoſtle ſhews, *Heb.* 9. and 10. yet comparatively) lay in this, that he entred into the heavens by his bloud, and is ſet downe on the Majeſty on high, and in the vertue of his ſacrifice there doth intercede. I know but one place that calleth him the *Great High-prieſt,* (higher before then *Aaron*) and that is, *Heb.* 4. 14, 16. And then it is in *this* reſpect, that *he is paſſed into the Heavens*, as it follows there.

2. The excellency of this part of his Prieſthood was likewiſe typified out by *Melchiſedechs* Prieſt-hood, which the Apoſtle argueth to have been much more excellent then that of *Aarons*, in as much as *Levi*, *Aarons* Father, payed Tythes to this *Melchiſedech* in *Abrahams* loyns. Now *Melchi-*

ſedech

dech was his type, not so much in respect of his oblation, or offering of *Sacrifice*, (that work which Christ performed *on earth*) but in respect of that work which he [*for ever*] performs in *Heaven*: therefore that same clause (*for ever*) still comes in, in the quotation and mention of *Melchisedechs* priesthood in that *Epistle*; because in respect of that his continuall intercession in Heaven, *Melchisedech* was properly Christs type. And accordingly you may observe, *Psal.* 110. when is it that that speech comes in [*Thou art a Priest for ever after the order of Melchisedech*] but then, when God had him *sitting at his right hand*, *ver.* 1. So that as the transcendent excellencie of *Christs* Priesthood was typified out by *Melchisedechs* rather then *Aarons*, as being the better priesthood of the two; so this, the most excellent part thereof, was typified out thereby, namely, that wch Christ for ever acteth in heaven.

And 3. To confirm this, you shall find *this* to be made the *top notion of this Epistle to the Heb.* and the scope of it chiefly to discourse of Christs eternall Priesthood in heaven; & to shew how therein *Melchisedech* was a type of him. This is not onely expressed both in *Heb.* 7. 21. and 25. where this same [*for ever*] is applyed to his Intercession, *ver.* 25. but more expresly in *Chap.* 8. 1. where the Apostle puts the emphasis upon this part of his Priesthood, saying, *That of the things which we have spoken, or which are to be spoken,* (for the word ὁτὶ τὶς λεγομένοις will beare either) *this is* (sayes he) *the summe* or *argument* of all: the word is κεφάλαιον, and signifies as well *The head, the chiefe, the top* of all, and

This the chief argument of the Epistle to the *Heb.*

above all, as it doth the ſum of all: And what is it that he thus profeſſeth to be both the maine ſubject and argument of this Epiſtle, and the top and eminent thing in Chriſt he intends to diſcourſe of? It follows, That *We have* [*ſuch an High-Prieſt*] *as is ſet down at the right hand of the throne of the Majeſty in the heavens*. And of the *Prieſtly office* he alone diſcourſeth both *before* and *after*; and in the following *verſes* calleth his Miniſterie or *office*, (in reſpect to this) *A more excellent Miniſterie*, *ver. 6. he being ſuch a Prieſt as was higher then the heavens*, as he had ſet him out in the latter part of the former *Chap.* And therefore you may obſerve, how in his Preface to this Epiſtle to the *Heb.* in the firſt *Chap. ver.* 3. he holds up this to our eye, as the argument of the whole, ſaying, *When he had by himſelf purged our ſins, he ſat down on the right hand of the Majeſty on high.*

His oblation elſe would have beene ineffectuall.

Yea, to conclude this, *All* his *Prieſthood* would have been ineffectuall, if he had not acted the part of a Prieſt in heaven, by *Interceſſion* there: for by his death he did but begin the execution of his office; in heaven he ends it: and if he had not fulfilled his office in both, the worke of our ſalvation had not beene fully perfected: it was therefore as neceſſary as oblation it ſelf. Not but that his *Death* was a perfect oblation: it was *perfect for an oblation*, to which *as ſuch* nothing can be added. There needed no more, nor anyother price to be paid for us; *by that one offering*, he *perfects us for ever*; as *Heb.* 10. 14. *and became* himſelfe *perfect thereby*, *Heb.* 5. 9. And in the 9. *Chapter ver.* 12. *By his own blond he entred into the Holy place*, [*having*

[*having obtained*] *eternall redemption for us.* Mark how before he entred by his bloud into heaven, he had fully [*obtained*] a redemption, and that *eternall*, that is, for ever ſufficient; which done, he became through his Interceſſion in heaven *an applying cauſe* of eternall ſalvation, as *Heb.* 5. 10, 11. hath it. So that as in his death he paid the full ſumme of all he owed: unto which payment nothing can be added, (no not by himſelfe; though he would come and die again, it was made at that [*once*] as *perfect* (that is, *for an oblation*) as ever himſelfe could make) But yet ſtill by Gods ordination there remained *another* further *action* of another kind that was to be added to this of oblation, and that is *Interceſſion*, or *praying* for us in *Heaven:* otherwiſe our ſalvation by his death were not perfected: for if his Prieſthood be imperfect, our ſalvation then muſt needs be ſo. The preſenting of that his Sacrifice in heaven, was the *conſummation of his Prieſthood*, and the performance of that part there, the *perfection of it.*

Chap. III.

The ſecond: *The ſpeciall* peculiar influence *that* Interceſſion *hath into our* Salvation *and* Juſtification, *and the* Reaſons *why God appointed it to be added to the former.*

TO come now more particularly to ſhew that proper and ſpeciall influence that Interceſſion hath into our Salvation, and what it addes to the

Oblation of Chriſts death, (though in its kinde perfect) in order, to the effecting our ſalvation; and ſo ſhew the more inward reaſons why God ordained (for upon his ordination alone this is to be put) this work of Interceſſion in heaven to be joyned with his death. And both theſe I ſhall put promiſcuouſly together; for in laying down the *Reaſons* why God thus ordered our *ſalvation* to be brought about by it, that *influence* alſo which *Interceſsion* hath *into* our *ſalvation*, will together therewith appeare.

First ſort of reaſons reſpect God.

The Reaſons either reſpect 1 *God himſelfe*, who will have us *ſo ſaved, as himſelfe* may be moſt *glorified*; Or 2 reſpect us and our ſalvation: God [*ordering all*] the links of *this golden chaine* of the *Cauſes* of *our ſalvation*, as ſhould make [*our ſalvation moſt ſure*] and ſtedfaſt, (as *David* in his laſt Song ſpeaks, 2 *Sam.* 23.5.) Or 3 reſpect *Chriſt* himſelf, whoſe glory is to be held up, & throughout continued as the Author and Finiſher of our Salvation, Beginner and Ender of our Faith and Juſtification.

1. In generall. God will bee dealt with like himſelfe.

The firſt ſort of Reaſons reſpect God himſelfe.

1. In generall: God will be dealt withall like himſelfe, in and throughout the whole way of our ſalvation, from firſt to laſt, and carry it all along as a Superiour wronged, and ſo keepe a diſtance between himſelf and ſinners; who ſtill are to *come to him by a Prieſt*, and a *Mediator*, (as *Heb.* 7.25. hath it) upon whoſe mediation and interceſſion *for ever*, (as there) (at leaſt till the day of Judgement) their Salvation doth depend: and therefore though Chriſt in his diſpenſation of all *to us downward*,

downward, doth carry it as a King, as one having all power to justifie and condemne, (as hath beene shewne) yet *upward*, *towards God*, he carries it as a *Priest* who must still intercede to do all that which he hath power to do as a King: Therefore in the second *Psal.* after that God had set him up as *King upon his holy hill*, *ver. 6.* namely, in heaven, and so had committed all power in heaven and earth to him; then he *must* yet *ask* all that he would have done; *Aske of me, and I will give thee*, &c. *ver.* 8. sayes God to him: For though he be a King, yet he is Gods *King*; *I have set* [*My King*] &c. and by asking him, God will be acknowledged to be above him. But more of this hereafter.

2. More particularly, for the glory of Gods *Free grace.*

But 2. more *particularly*. God hath two Attributes which he would have most eminently appear in their highest glory by Christs effecting our salvation, namely, *Iustice*, and *Free grace*; and therefore hath so ordered the bringing about of our salvation, as that Christ must apply himselfe in a more especiall manner unto each of these, by way of *Satisfaction* to the one, of *Entreaty* to the other: Justice will be known to be Justice, and dealt with upon its owne tearmes; and *Grace* will be acknowledged to be *Free grace*, throughout the accomplishment of our salvation. You have both these joyned, *Rom.* 3. 23, 24, 25. *Being justified* [*freely through his grace*] *by the* [*Redemption*] *that is in Christ Iesus: That he might be* [*just*] *and the justifier of him that beleeves.* Here is *highest Iustice*, and the *freest Grace* both met to save us, and both ordained by God to be *declared* and *set forth*, as

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Which looks to be applyed unto in a way of entreaty and Intercession.

ver. 25. and 26. have it. I said before, that God justifies and saves us through free grace, so absolutely, freely, as if his Justice had had no satisfaction. Now therefore our salvation depending & being carryed on, even in the application of it, by a continuation of *Grace* in a *free* way, notwithstanding satisfaction unto Justice; therefore this *free grace* must be sought to, and treated with like it selfe, and applyed unto in all, and the soveraignty and *freenesse* of it acknowledged in all, even as well as *Gods Iustice* had the honour to be *satisfied* by a *price* paid unto it, that so the severity of it might appeare and be held forth in our salvation. Thus God having *two attributes* eminently to be dealt withall, his Justice and his free Grace, it was meete that there should be two *eminent actions* of *Christs Priesthood*, wherein he should apply himselfe to each according to their kind, and as the nature and glory of each doth require. And accordingly in his death he deals with *Iustice*, by laying downe a sufficient price; and in his Intercession, he entreateth *Free grace*, and thus both come to be alike acknowledged. In the 4. *Heb.* 16. we are encouraged to *come boldly* [to the *Throne of grace*] because we *have an High-priest entred into the Heavens*: Observe how it is called [*a Throne of grace*] which our High-priest now in heaven officiates at: So called, because his Priesthood there deals with free grace chiefly, it is a Throne *of Grace*, and so to be sued unto; therefore he treateth with God by *way of Intercession*. Of this *Throne of Grace* in heaven,

heaven, the *Mercie-seat* in the Holy of holies was the Type. And as there the High-priest was to bring the *bloud* and *Mercie-seat* together, he was to sprinkle the bloud upon it; so Christ. And as the High-Priest was to go into the Holy of holies by *bloud*, so with *Incense* also, (that is, *Prayer:*) To shew, that *Heaven* is *not opened* by meere *Iustice*, or bringing onely a *price* in hand for it; but by *Grace* also, and that must be *entreated*; and therefore when the Priest was within that holy place, he was to make a *Cloud* over the Mercie-seat, (which cloud of Incense is Prayer, whereof Incense was the Type, *Rev.* 8. 3.) And thence it is, that Christ hath as much work of it still in heaven as ever, though of another kind: He dealt with *Iustice* here *below*, to *satisfie* it, and here got mony enough to pay the debt; but in *heaven* he deals with *Mercy*. Therefore all the Grace he bestows on us, he is said first to *receive* it, even now when in heaven. *Acts* 2. 33. it is said of him, after his going to heaven, and that he was *exalted*, &c. that *he received the promise of the Spirit*, which *Ioh.* 14. 16. he told them he would *pray for*. And this is part of the meaning of that in *Psal.* 68. 18. *He ascended up on high, and* [*received*] *gifts for men*, sayes the Psalmist: The Apostle renders it, *Ephes.* 4. [*gave*] but you see, it was by *receiving* them first, as fruits of his Intercession and asking after his ascending; He is said both to *give*, as being all of his own purchase; and as having power as a King also both to doe and bestow all he doth, and yet withall he is said to *receive* all that he *gives*, because *as a*

Prieſt he intercedes for it, and *asks it*. Free grace requires this. This is the firſt thing.

2. Gods juſtice ſtood upon it.

Yea, Secondly, Juſtice it ſelfe might ſtand a little upon it, though there was enough in Chriſt his death to ſatisfie it; yet having been wronged, it ſtood thus far upon it, (as thoſe to whom a debt is due, uſe to doe) namely, to have the money brought home to Gods dwelling houſe, and laid downe there. God is reſolved not to ſtoope one whit unto man, no nor to Chriſt his Surety. Juſtice will not onely be ſatisfied, and have a ſufficient ranſome collected and paid, as at Chriſts death; but he muſt come and bring his bags up to heaven: juſtice will be paid it upon the Mercie-ſeate: For ſo in the Type the blood was to be carried into the Holy of holies, and ſprinkled upon the Mercie-ſeat. And therefore his Reſurrection, Aſcenſion, &c. were but as the breaking through all enemies, & ſubduing them, to the end to bring this price or ſatisfaction to the Mercie-ſeat; and ſo God having his money by him, might not want wherewithall to pardon Sinners: ſo as the blood of Chriſt is currant money, not only on earth, but in heaven too, whither all is brought, which is for our comfort, that all the treaſure which ſhould ſatisfie God, is ſafely conveyed thither, and our Surety with it.

Second ſort of reaſons, it was beſt for the effecting our Salvation.

The ſecond ſort of reaſons why God ordained Chriſts interceſſion to be joyned to his Death, are taken from what was the beſt way to effect and make ſure our ſalvation, and ſecure our hearts therein: and theſe reaſons will ſhew the peculiar

peculiar *influence* that Interceſsion hath into our Salvation, and therein as in the former.

First *in generall*, God would have our ſalvation made ſure, and us ſaved all manner of wayes, over and over. 1 By *ranſome* and *price*, (as Captives are redeemed) which was done by his *Death*, which of it ſelfe was enough; for it is ſaid, *Heb.* 10. to *perfect us for ever*. 2 By *power* and *reſcue*; ſo in his *Reſurrection*, and *Aſcenſion*, and *ſitting at Gods right hand* which alſo was ſufficient, Then 3 again by *Interceſsion*, a way of favour and *entreaty*; and this likewiſe would have beene enough, but God would have all wayes concurre in it; whereof notwithſtanding not one could fail; a three fold cord, whereof each twine were ſtrong enough, but all together muſt of neceſsity hold.

1. In generall, God would have us ſaved all manner of wayes.

Secondly, The whole *Application* of his redemption, both in *juſtifying* and *ſaving* of us firſt and laſt, hath a ſpeciall dependance upon this his *Interceſsion*. This all Divines on all ſides doe attribute unto it whilſt they put this difference betweene the influence of his death, and *that* of his interceſsion into onr ſalvation; calling his *death Medium impetrationis*; that is, *the meanes of procurement* or *obtaining* it for us; But his interceſsion, *Medium applicationis*, the *Meanes* of *applying* all *unto us*. Chriſt purchaſeth ſalvation by the one, but *poſſeſſeth* us of it by the other: Some have attributed the *Application* of *Iuſtification* to his *Reſurrection*, but it is much more proper to aſcribe it to his *Interceſsion*; (and what cauſall influence his *Reſurrection* hath into our *Iuſtification*, hath been

2. The *Application* of Redemption to us from Chriſts Interceſsion.

afore in the third Section declared.) But that his eternall *Prieſthood* in heaven, and the work of its *Interceſſion*, is the *applying* cauſe of our eternall *ſalvation*, in all the parts of it, firſt and laſt, ſeems to me to be the reſult of the connexion of the 8, 9, and 10. *verſes* of the 5. *Chap.* to the *Hebrews*: For having ſpoken of his *obedience* and *ſufferings* unto *death*, *ver.* 8. and how he thereby was *made perfect*, *ver.* 9. he ſayes, *And being* (thus firſt) *made perfect, he became* [*the Author*] (or applying cauſe, αἴτιος) *of eternall ſalvation, unto all them that obey him*; and this by his being become an *eternall Prieſt in heaven*, after he was thus perfected by ſufferings: for ſo it follows, *ver.* 10. *Called of God an High-prieſt, after the order of Melchiſedech*: And *Melchiſedechs Prieſthood* was principally the type of his *Prieſthood in heaven*, as was before declared. One leading inſtance to ſhew that his Interceſſion was to be the applying cauſe of ſalvation, was given by Chriſt, whilſt he was on earth, thereby manifeſting what much more was to be done by him in heaven, through his *Interceſſion* there: when he was on the Croſſe, and as then offering that great ſacriſice for ſin, he at that time alſo joyned prayers for the juſtification of thoſe that crucified him, *Father*, [*forgive*] *them, for they know not what they doe*: So fulfilling that in *Eſay* 53. *ult. He bare the ſins of many, and made Interceſſion for the tranſgreſſours*. And the efficacie of that prayer then put up, was the cauſe of the converſion of thoſe three thouſand, *Acts* 2. whom *ver.* 35. the Apoſtle had expreſly charged with the

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crucifying of Christ, whom *ye by wicked hands have taken, crucified, and slaine.* These were the first fruits of his Intercession, whose prayers still doe reap and bring in the rest of the crop, which in all ages is to grow up unto God on earth.

3. And *more particularly*, as the whole Application in generall, so our *Iustification*, in the whole progresse of it, depends upon Christs *Intercession.* As

3. More particularly our justification depends on it.

1. Our first *actuall* or *initiall Iustification*, (which is given us at our first conversion) depends upon *Christs Intercession:* Therefore in the fore-mentioned prayer on the Crosse, the thing he prayed for was *Forgivenes, Father forgive them.* You heard before that Christs death affords the matter of our justification, as being *that* which is *imputed*, the ransome, the price, the thing it self that satisfies: And that his *Resurrection* was the *originall act* of Gods justifying *us in Christ*; We were *virtually justified then* in Christ his being justifyed as in a *Common Person.* But besides all this, there is a *personall* or an *actuall Iustification* to be bestowed upon us, that is, an accounting and bestowing it upon us in our own *persons*; which is done whē we beleeve, and it is called (*Rom.* 5. 1.) *a being justifyed by faith*, and (*ver.* 10.) *receiving the atonement*: now this depends upon Christs *Intercession*; and it was typified out by *Moses his sprinkling the people with blood*, mentioned *Heb.* 9. 19. which thing Jesus Christ as a *Mediator* and *Priest* doth now *from Heaven:* For *Heb.* 12. 24. it is said, *You are come to Heaven, and to Iesus the Mediator of the new Covenant,*

1 The first act of our justification and our conversion depends upon it.

and (as it is next ſubjoyned) *to the blood of ſprinkling*: he *ſhed* his *blood* on the *Croſſe* on earth, but he *ſprinkleth* it now as a Prieſt from *Heaven*: For it is upon *Mount Sion*, *to which* (he had ſaid firſt in the former verſe) *ye are come*; and ſo to *Chriſt* as a *Mediator* ſtanding on that mount, and *ſprinkling from thence* his blood: and ſo therein there is an alluſion unto *Moſes*, Chriſts Type, who *ſprinkled* the people *with* the *blood* of that ceremoniall covenant, the type of the covenant of grace. Now in the 1 *Pet.* 1. 2. *The ſprinkling of Chriſt his blood*, as it is there made the more proper work of Chriſt himſelfe, in diſtinction from the other perſons, (and therefore was done by *Moſes*, who was his type) ſo is it alſo put for our *firſt juſtification*. And this *ſprinkling* (as it is there mentioned) is from the vertue of his interceſſion: And therefore in that place of the *Heb.* forecited, he attributes an interceſſion unto it, as the phraſe that follows, *which* [*ſpeaks*] *better things*, *&c.* doth imply, of which more hereafter. Yet concerning this firſt Head, let me adde this by way of caution, (which I ſhall preſently have occaſion to obſerve) that though this our firſt juſtification is to be aſcribed to his *Interceſſion*, yet more eminently *Interceſſion* is ordained for the accõpliſhing our ſalvation, & this other more rarely in the Scripture attributed thereunto.

2. The continuance of our juſtification depends upon it.

Secondly, The *continuation* of our *Juſtification* depends upon it. And as his *Interceſſion* is the *virtuall continuation* of his Sacrifice; ſo is it the *continuing* cauſe of our *juſtification*: which though it be an act done once, as fully as ever, yet is it done

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over every moment, for it is continued by acts of *free Grace*, & ſo renewed actually every moment. There is a *ſtanding in Grace* by Chriſt ſpoken of *Rom.* 5.2. as well as a firſt *acceſſe by Chriſt*, and that *ſtanding in grace*, and continuing in it, is afterwards *ver.* 11. attributed to his *life*, that is, as it is interpreted *Heb.* 7. 25. his *living ever to intercede.* We owe our *ſtanding* in grace every moment, to his *ſitting* in Heaven, and interceding every moment; There is no freſh act of juſtification goes forth, but there is a freſh act of interceſſion. And as though God created the World once for all, yet every moment he is ſaid to create, every new act of providence beeing a new creation; ſo likewiſe to juſtifie continually, through his continuing our free grace to juſtifie as at firſt; and this Chriſt doth by continuing his Interceſſion: he continues *a Prieſt for ever*, and ſo we continue to be juſtifyed for ever.

3. There is hereby a *full ſecurity given us of juſtification to be continued for ever.* The *danger* either muſt lie in *old ſins* comming into *remembrance*, or elſe from *ſins newly* to be committed. Now firſt, God hereby takes order, that *no old ſins ſhall come up into remembrance*, to trouble his thoughts, (as in the old Law, after the Prieſts going into the Holy of holies, their ſins are ſaid yet to have done, *Heb.* 10.3.) and to that end it was that he placed *Chriſt* as his *Remembrancer* for us, ſo neere him, to take up his thoughts ſo with his obedience, that our ſinnes might not come into mind: not that God needed this help to put himſelf in mind, but onely

3. A full ſecurity of our juſtification given thereby for ever.

1. Againſt the remembrance of ſins paſt.

ly for a formality ſake, that things being thus really carryed between God and Chriſt for us, according to a way ſuiting with our apprehenſions, our faith might be ſtrengthened againſt all ſuppoſitions and feares of after reviving our guilts. Look therefore, as God ordained the *Rain-bow* in the heavens, that when he lookt on it, he might remember his Covenant, never to deſtroy the world againe by water; ſo he hath ſet Chriſt as the Rain-bow about his Throne. And look as the *Bread* and *Wine* in the Lords Supper are appointed on *earth* to *ſhew forth Chriſts death*, as a Remembrancer to us; ſo is *Chriſt himſelfe* appointed in *heaven* to ſhew forth his death really, as a *Remembrancer* thereof to his Father; and indeed, the one is correſpondent to the other: Onely the Papiſts have perverted the uſe of the Lords Supper, by making it on earth, a *commemorative ſacrifice* to *God*, when as it is but a *Remembrancer* thereof to *men*: and beſides, their Prieſts therein do take upon themſelves this very office of preſenting this ſacrifice to God, which is proper onely to Chriſt in Heaven; But God when he would make ſure not to be tempted to remember *our ſins any more*, nor trouble himſelfe with them, hath ſet his Chriſt by him to put him in minde of his ſo pleaſing an offering. So the High-Prieſts going into the Holy of holies, was *for a memoriall*, and therein the Type of Chriſt. And this is plainly & expreſly made the uſe of this execution of his Prieſtly office in Heaven, *Heb.* 8. where the Apoſtle having diſcourſed of that *part* of his office (as

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the chiefe thing he aimed at in this Epiſtle, *ver.* 1. and of the neceſsity of it *ver.* 3, 4, and 5. and *excellencie* of it, in this reſpect, *ver.* 6.) he then ſhews, how from thence the *new Covenant* of pardon came to be ſure and ſtedfaſt, that *God will remember our ſins no more*, *ver.* 12. which he there brings in as the proper uſe of this Doctrine, and of this part of his Prieſthood.

2. As by reaſon of interceſſion, God remembers not old ſins, ſo likewiſe *he is not provoked by new*. For though God when he juſtifies us ſhould forgive all old ſins paſt for ever, ſo as never to remember them more, yet new ones would break forth, and he could not but take notice of them: and ſo, ſo long as *ſinne continues*, there is need of a *continuing interceſsion*. Therefore for the ſecuring us in this, it is ſaid, *Rom.* 5. 10. *That if when we were enemies, we were reconciled to God by the death of his Sonne; much more, being reconciled, we ſhall be ſaved* [*by his life.*] Where we ſee, that his *Death* is in ſome more ſpeciall manner ſaid to procure *reconciliation* at *firſt* for ſinnes of *unregeneracie*, and to bring us to Chriſt; but then his *life* and Interceſſion, or *living to intercede*, is ſaid to *keep God and us friends*, that we may never fall out more. What *Chriſt* did on *earth*, doth more eſpecially procure *reconciliation* for *ſinnes* which we doe in the *ſtate of nature*; ſo as notwithſtanding them, God reſolves to turne us from that ſtate, and draw us to Chriſt: But ſins which we commit *after converſion*, (though pardoned alſo by his death) yet the *pardon* of them is more eſpecially attributed

2. To prevent the accuſing & condemning us by *new ſinnes* for times to come.

Interceſſion principally intended for ſins after converſion.

to his *life and interceſſion*, as a daily preſervative, a continuall plaiſter (as ſome call it) to heale ſuch ſinnes. So that it would ſeeme, that God out of his eternall love doth bring us to Chriſt, and draws us to him through the beholding the reconciliation wrought by his death, and ſo gives us at firſt converſion, unto Chriſt; and we being brought to him, he ſprinkles us with his bloud; and then God ſayes to him, Now doe you look to them, that they and I fall out no more. And to that end Chriſt takes our cauſe in hand by that eternall Prieſthood of his; and from that time begins more eſpecially to intercede for us. And thus ſinnes after the ſtate of grace, may be ſaid more eminently to be taken away by that part of his Prieſthood, which he now in heaven performes. That place alſo, 1 *Ioh.* 2. 1, 2. ſeems to make this the great end of Interceſſion, [*If any man ſinne*, (that is, if any of the company of Beleevers, to whom alone he wrote) *we have an Advocate with the Father:*] ſo as Interceſſion principally ſerves for ſins to come, or committed after grace received. Thus alſo in his prayer, *Ioh.* 17. which was left as a *patterne* of his Interceſſion in heaven, he prayes for his Elect as Beleevers, *I pray for them* [*that ſhall beleeve*] *through their word.* Not but that ſinnes after converſion are taken away by his death; and ſinnes before it, by his Interceſſion alſo: for Chriſt interceded for thoſe who crucified him, and by vertue of that Interceſſion, thoſe three thouſand were converted, (as was obſerved.) But the meaning only is, that yet more

In what ſenſe his *Death* doth more eminently prevaile for the pardon of ſins afore converſion, and his Interceſſion for ſins after.

more eminently the work of reconciliation for ſins before converſion, is attributed to his death; & for ſins after converſion, to his Interceſſion: Even as the Perſons of the Trinity, though they have all a like hand in all the works of our ſalvation; yet we ſee that one part is attributed more to one Perſon, and another to another.

A third ſort of reaſons why God ordained this work of *Interceſſion* to accompliſh our ſalvation by, doe reſpect *Chriſt* himſelfe, whoſe *honour* and glory, and the *perpetuation* of it in our hearts, God had as well in his eye in the ordering all the workings of our ſalvation, as *much* as his owne, *That all might honour the Sonne as well as the Father*, as Chriſt himſelfe ſpeaks. Now therefore for the maintaining and upholding his glory, and the commings in thereof, did God ordaine after all that he had done for us here below, this work of Interceſſion in heaven, to be added to all the reſt, for the perfecting of our ſalvation. As

3. Sort of Reaſons from Chriſt.

First, it became him, and was for his honour, that none of his offices ſhould be vacant or lye idle, and he want employment in them: All *offices* have *work* to accompanie them; and all *work* hath *honour* (as its reward) to ariſe out of it. And therefore when he had done all that was to be done on earth, as appertaining unto the *merit* of our ſalvation, he appoints this full and perpetuall work in heaven, for the applying and poſſeſſing us of ſalvation, and that as a Prieſt, by praying and interceding in the merit of that one oblation of himſelfe. God would have Chriſt never

1. That none of Chriſts offices ſhould lye vacant.

never to be out of office, nor out of work. And this very reaſon is more then intimated, *Heb.* 7. 24,25. *This man, becauſe he continueth ever, hath an unchangeable Prieſt-hood,* (or, as *ver.* 21. expounds it) *for ever.* And the work of his Prieſthood is interpreted, *ver.*25. to be *ever to make interceſsion.* The meaning is, that God would not have him continue to be a Prieſt in title onely, or in reſpect onely of a ſervice paſt, and ſo to have onely the honour of Prieſthood perpetuated to him out of the *remembrance* of what he *once had done,* (as great Generals have, even in time of peace, the glory of ſome great battail fought continued to them in their titles, or rewards for ever:) But God would have him have as the renowne of the old, ſo a perpetuall ſpring of honour by new work, and employment in that office which he is continnally a doing, ſo to preſerve the verdure of his glory ever freſh and greene, and therefore ordained a continuall work for him. And the ſumme of the Apoſtles reaſoning is this, That ſeeing *himſelfe* was to be *for ever,* ſo ſhould his *work* and Prieſthood be, that ſo his honour might be for ever: So *ver.*28. concludes it, *Conſecrated* or *perfected for evermore.*

2. That Chriſt might have a continual hand in each, and every work of our ſalvation to the laſt.

Secondly, for the ſame reaſon alſo, it became him that the whole worke of our ſalvation firſt and laſt, and every part of it, every ſtep and degree of accompliſhment of it, ſhould be ſo ordered as he ſhould continue ſtill to have as great and continuall a hand in every part, even to the laying of the top ſtone thereof, as he had in laying the

first foundation and corner stone thereof. And this you have expressed, *Heb.* 12.2. *Looking to Iesus the beginner* and *perfecter of our faith.* Two things had been said of him, as two causes of two effects; and we must looke to him in both. 1. He is to be looked at, as *Dying, (enduring the Crosse)* as there he is set forth. 2. As *sitting at Gods right hand,* and *interceding*; (as that whole Epistle had represented him.) We are to look at these two as causes of a *double effect*: to looke at his *dying*, as that which is the beginning *of our faith*, (so according to the Greeke, and the margent of our translation) and at his *sitting at Gods right hand*, as an intercessor, for the *finishing of our faith* thereby; and so of our finall salvation. For as *Christs worke* began in his life and death; (which is put for all his obedience here below) so our *first believing* (as was said) begins by vertue of his *death* at first: and as his worke *ends* in his *intercession*, and sitting at God his right hand; so answerably is our *faith* and *salvation perfected by it*, that thus he might be left out in nothing, but be the *Alpha* and *Omega*, *the Beginning and the Ending*, to whom be glory for *ever*. So that wee are to looke upon our Mediator, CHRIST, as doing as much *worke* for us in *Heaven* at this instant, *as* ever hee did on *Earth*: here *suffering*, but there *praying*, and *presenting* his sufferings. All his worke was not done, when he had done here: that worke here was indeede the harder piece of the two, yet soone dispatched; but his work in heaven, though sweeter far, yet lyes on

his hands for ever : therefore let us leave out none of these in our believing on him.

Chap. IV.

The second Head. *The great security the consideration of Christs* Intercession *affords to faith for our* Justification, *shewed* 1. *By way of* evidence. *By two things.*

And so I come (as in the former I have done) to shew what strong grounds of *security* and *triumph* our faith may raise frō this last act, namely, Christs Intercession for us, in the point of justification; *Who shall condemne? it is Christ that intercedes:* And this was the second generall propounded; and therein to proceed also according to the Method taken up in the former.

1. What assurance by way of *evidence* this doth afford unto faith of *non-condemnation.*

2. What *powerfull* efficacy and *influence* this must be of, that *Christ intercedes.*

§. 1. First, to handle it by way of evidence.

To evidence these two demonstrations. That Christ intercedes, is a strong evidence to our faith by two demonstrations.

1. From the very intent and scope of the *worke* of intercession it selfe, and what it is ordained by God to effect.

2. From the end of Jesus Christ himself, who *lives* in Heaven on purpose to *intercede for us.* Our salvation it is both *Finis operis*, the end of the worke,

work, and *finis ipsius operantis*, in some respect the end of Christ himselfe the interceder; and both these doe lay the greatest engagement that can be upon Christ to accomplish our salvation through his intercession.

1. For the work it self, Intercession you have seen is a part of the office of Christs Priesthood, as well as his dying, and offering himselfe: now all the works of Christ are & must be perfect in their kind, (even as Gods are, of which sayes *Moses*, *Deut.* 32.4. *His work is perfect*) for otherwise he should not be a perfect Priest. Now the perfection of every work lies in order to its end for which it is ordained; so as that work is perfect that attains to such an end as it is ordained for, and that imperfect, which doth not. Now the immediate direct end of Christs Intercession, is the actuall salvation of Beleevers, Elect, and persons whom he dyed for. The end of his death is *Adoptio juris*, purchasing a right unto salvation; but of Intercession, *procuratio ipsius salutis*, the very saving us actually, and putting us in possession of Heaven. To this purpose, observe how the Scripture speaks concerning Christs death, *Heb.* 9.12. *He entred into heaven having obtained Redemption*, or *found* redemption, that is, by way of right, by procuring full title to it. But of his Intercession, it sayes (*Heb.* 7. 25.) that by it Christ is able *to save to the utmost, them that come unto God by him*: that is, actually to save, and put them in possession of happinesse: that is made the end and scope of Intercession there; and that phrase [illegible]

to

to the utmoſt, notes out a *ſaving indeed*, a doing it (not by halves, but) wholly, and throughly; and *compleatly*: εἰς τὸ παντελὲς is to ſave *altogether*, to give our ſalvation its *laſt* act and complement, that is the true force of the phraſe, even to *effect* it, to the laſt of it, all that is to be done about it. Thus alſo *Rom.* 5. 9, and 10. *We are juſtified by his death, but* [*ſaved*] (namely, compleatly) *by his life*, (that is,) his *living to intercede*. So that the very ſalvation of Beleevers is it that is the work [the τὸ ἔργον] of Chriſts Interceſſion.

What ſecurity this affords.

Now what ſecurity doth this afford? for to be *ſaved* is more then to be *juſtified*; for it is the actual poſſeſſing us of heaven. So then, do but grant that Chriſts *Interceſſion* is as perfect a work in its kind as Chriſts death is in its kind; and you muſt needs be ſaved. The perfection of Chriſts death, and the work thereof, wherein lay it (as on Chriſts part to be performed) but in this, that he ſhould lay downe a Ranſome ſufficient to purchaſe ſalvation for ſuch and ſuch perſons as God would ſave: and ſo the perfection of it lies in the worth and *ſufficiencie* of it, to that end it was ordained for: it being a perfect ſacrifice in it ſelf, *able* to purchaſe eternall redemption for us, and to make us *ſalvable* againſt all ſins and the demerits of them, and to give us *right* to Heaven: and had it wanted a graine of this, it had then been imperfect. Now then anſwerably, for interceſſion, the comfort of our ſouls is, that the proper work that lies upon Chriſt therein, is the compleat ſaving thoſe very perſons, and the *poſſeſſing* them of Heaven, this is

the τὸ ἔργον, the proper worke thereof. To outvie the demerits of our ſins was the perfection of his death, but to *ſave our ſoules* is the end and perfection of his Interceſſion; Our *ſins* are the object of the one, and our *ſoules* of the other. To that end was interceſſion added to his death, that we might not have a *right* to Heaven in vaine, of which we might be diſpoſſeſſed. Now therefore upon this ground if Chriſt ſhould faile of our ſouls ſalvation, yea, but of any one degree of glory (purchaſed by his death to any ſoule) which that ſoule ſhould want, this work of his would then want and fal ſhort ſo much of its perfection. That place in *Heb.* 7. ſayes not only that Chriſt will doe his utmoſt to ſave, but *ſave to the utmoſt.*

Object. You may ſay, My infidelitie and obſtinacy may hinder it, though Chriſt doth what in him lies.

Reſp. Well, but interceſſion undertakes the worke abſolutely: For Chriſt prays not conditionally in Heaven, *If men ſhall believe* &c. as we doe here on earth; nor for propoſitions only, but for perſons; and therfore he prays to cure that very infidelity. Now as if a Phyſitian undertakes to cure a mad man (if he knowes what he doth) he conſiders the madneſſe of his Patient, and how he will teare off what is applyed, and refuſe all Phyſick; hee therefore reſolves to deal with him accordingly, and ſo to order him as he ſhall not hinder that help which he is about to afford him; and ſo upon thoſe tearms he undertakes the cure: even ſo doth Chriſt when by interceſſion hee undertakes to ſave us ſinners; he conſiders us what we are, and

For Christ otherwise should not be as perfect a Priest in interceding as he was in dying.

how it is with us, what unbeliefe is in us, yet undertakes the matter, and so to save us is the scope and end of this his work, which if he should not accomplish, he after all this should not be a perfect Priest. It was the fault that God found with the *Old Priest-hood*, that it *made nothing perfect*, Heb. 7.19. and therefore *ver.* 12. the *Law was changed*, and the *Priesthood was changed* together with it, (as there you have it.) Now in like manner Christs Priesthood should be imperfect, if it made not the elect perfect, and then God must yet seek for another Covenant, and a more perfect Priest; for this would be found faulty, as the other was. So then our comfort is, if Christ approve himselfe to be a *perfect Priest*, we *who come to God by him* must be perfectly saved. It is in this office of his Priesthood, and all the parts of it, as in his Kingly office: The worke of his Kingly office is to subdue all enemies, to the last man, even fully to do the thing; and not onely to have power, and to goe about to doe it: so as if there should be any one enemie left unsubdued, then Christ should not be a perfect King. The same holds in his Priestly office also; he should not be a perfect Priest, if but one soule of the elect, or those he intercedes for, were left unsaved. And this is indeed the top and highest consideration for our comfort in this argument, that Intercession leaves us not till it hath actually and compleatly saved us; and this is it that makes the Apostle put a further thing upon Intercession here in the Text, the upon that other his *sitting at Gods right hand*. So as we

we are in this respect as sure of attaining unto the utmost glory of our salvation, as Christ to have the full honour of his Priesthood. A man saved is more then justifyed; and Christ cannot reckon his work, nor himselfe a perfect Priest, untill we are saved. *Who shall condemne? it is Christ that intercedes.*

§. 2.

2. Demonstration: It is one end of Christs life in Heaven.

His honour engaged to effect.

Besides, the consideration of the nature and scope of this *work it selfe*, which Christ upon his honour of acquiting himselfe as a *perfect Priest*, hath undertaken; There is in the second place a farther consideration that argues him engaged by a stronger obligation, even the losse of his owne honour, his office and all, if he should not effect salvation for those that come to God by him; so much doth it concern him to effect it. Of all the works that ever he did, he is most engaged in this; it will not only be *the losse of a businesse* which concerns him, and of so much work, but *himselfe* must be *lost* in it too: And the reason is, that he intercedes as a *Surety*. He was not onely a *Surety on earth* in dying, (and so was to look to do that work throughly, and to be sure to lay downe a price sufficient, or else himselfe had gone for it: hee pawned in that work, not onely his honour, but even his life and soule to effect it, or lose himselfe in it) but he is a *Surety* now also in heaven, *by interceding*. This you may find to be the scope of *Heb.* 7. 22. by observing the coherence of that 22. *ver.* (wherein he is called a *Surety*) with *ver.* 23, 24, 25. that title and appellation is there given him, in relation unto this part of his office

That Christ is a *Surety* as well by *interceding*, as by *dying*.

eſpecially. And although it holds true of all parts of his office whatſoever; yet the coherence carryes it, that *that* mention there of his being a *Surety*, doth in a more ſpecial manner, refer unto his Interceſſion, as appeares both by the words before, & after: In the words before, (*ver.* 21.) the Apoſtle ſpeaks of this his *Prieſt-hood which is for ever*, and then ſubjoynes, (*ver.* 22.) *By ſo much was Ieſus made a Surety of a better Teſtament*: and then after alſo he diſcourſeth of, and inſtanceth in his Interceſſion, and his continuing a Prieſt for ever in that work: So *ver.* 23, 24, 25. *Wherefore he is able to ſave to the utmoſt, ſeeing he ever lives to make Interceſſion*: Yea, he is therefore engaged to ſave to the utmoſt, becauſe even in *interceding* (for which he is ſaid there to live) he is a Surety.

The difference of theſe two Suretiſhips.

He was a Surety on earth, and is a Surety ſtill in heaven; onely with this double difference, which ariſeth firſt from the different things which he undertook for then, whilſt on earth, and for which now he undertakes in heaven: That on earth he was a Surety to *pay a price* ſo ſufficient, as ſhould ſatisfie Gods juſtice; which having paid, he was diſcharged (in that reſpect, and ſo far) of that Obligation, and his Bond for that was cancelled, but ſo as ſtill he remaines a Surety, bound in another Obligation as great, even for the bringing to ſalvation thoſe whom he dyed for; for their perſons remained ſtill unſaved, though the debt was then paid: and till they be ſaved, he is not quit of this Surety-ſhip and engagement. And ſecondly, theſe two Surety-

Surety-ſhips doe differ alſo by the differing *Pawns* which he was engaged to forfeit, by failing in each of theſe works: for the payment of our debt, his *ſoule* it ſelfe lay at the ſtake, which he offered up for ſin; but for the ſaving of the perſons, all his honour in heaven lies at ſtake: *He lives to intercede*; He poſſeſſeth Heaven upon theſe tearms, and it is one end of his life; ſo that as he muſt have ſunk under Gods wrath if he had not paid the debt, (his ſoule ſtanding in our ſouls ſtead) ſo he muſt yet quit heaven, and give over living there, if he brings us not thither. It is true, he intercedes not as a *Common perſon*, (which relation in all other forementioned acts he ſtill bore; thus in his death he was both a Common perſon, and a Surety repreſenting us, ſo as we died in him; ſo likewiſe in his Reſurrection we aroſe with him, and in his Aſcenſion we aſcended, &c. but yet he intercedes not under that relation, namely, not as a Common perſon;) for we muſt not, cannot be ſaid to intercede in him, for this laſt work lay not upon us to doe. He doth it wholly for us indeed, but not in our ſtead, or as that which we ſhould have done, though on our behalfe; for it being the laſt, the crowne of all his works of mediation, is therefore proper to him as Mediator, and his ſole work as ſuch. Thus in like manner the firſt work of Incarnation, and anſwerably the laſt of Interceſſion, in neither of theſe was Chriſt a Common perſon repreſenting others, though a common Saviour of others in theſe; for the one was the

foundation of all, the other the accompliſhment of all, and ſo proper onely to himſelfe, as Mediatour. But although he intercedes not as a Common perſon, as repreſenting us in what we were to have done for our ſelves, yet ſo as that other relation of a *Surety* is continued ſtill in that work; he ſtands engaged therein as an Undertaker for us, and ſo as a *Surety*, *intercedes*: Such as *Iudah* was for *Benjamin*, *Gen.* 43. 9. *I will be ſurety for him; of my hand ſhalt thou require him: if I bring him not unto thee, and ſet him before thee, then let me beare the blame for ever*: So ſayes Chriſt for us. And therefore *Sponſio*, or *undertaking* for us, is by Divines made a great part of this part of his office. Now the conſideration of this may the more ſecure us; for the more peculiarly and ſolely it is his work, the more his honour lies at ſtake, and the more he will ſet himſelfe to effect it; yea, and being by way of *Suretiſhip*, it concerns him yet more neerly, for he hath engaged, (and if he ſhould faile,) might even loſe that honour which he hath now in heaven.

CHAP.

Chap. V.

The prevalencie *of Christs Intercession, and the powerfull* influence *it hath into our salvation: Demonstrated, first, from the* greatnesse *of Christ, and his favour with God.*

THus we have heard what matter of support to our faith (by way of *evidence*) this must needs afford, that Christ *intercedes*. Let us consider now, what further assurance will arise to our faith, from the *influence* which Christs Intercession must needs have, to effect and carry on our salvation to an assured issue. The work of Intercession being effectually to procure our salvation, and to continue the pardon of our sins, and hold us in favour with God: therefore the *influence* and energie it hath herein, must needs lie in that *potencie* and *prevalencie* which this intercession of Christ hath with God, to obtain any thing at his hands for us, and so to continue his favour towards us. Now to raise up our apprehensions, how potent and prevalent this Intercession of Christ must needs be, let us consider both the *Person interceding*, namely, *Christ*; and the *Person with whom* Christ intercedes for this favour, which is, *God*; the one the Sonne, the other the Father; and so the *greatnesse* of Christ with *God*, and the *graciousnesse* of God to *Christ*; together with the one-nesse of wills, and unity of affections

The prevalencie of Christs Intercession, and the *influence* of it into our Iustification.

Demonstrated,

ons in them both: So that Christ will be sure to aske nothing, which his Father will deny; and his Father will not deny any thing which he shall ask.

1. From the greatnesse of Christs person, and his interest in God who intercedes.

Now first for the *greatnesse* of Christ the Intercessor, that is, his *greatnesse with God* the Father. This is often urged in this Epistle to the *Hebrews*, to perswade confidence in us, in this very point in hand: thus *Heb.* 4. 14, 16. *Seeing we have a* [*great*] *High-priest, let us come boldly*: And whilst *Great* and *Priest* are thus joyned together, the more comfort and boldnesse wee may have, the greater he is: For he is a *Priest* in relation to his dealing with God for our pardon; as he is a Priest, he deales in nothing else; and the greater the person is, who useth his interest herein, the better, the sooner he will prevaile. And he is there said to be *Great*, because great with God, in prevailing with him; and indeed so great, as it is impossible but he should prevaile. It was the greatnesse of his person, which did and doth put such an influence into his death, that it was (as you heard) a *price*, more then enough, to satisfie Justice, even to overflowing: And therefore *Who shall condemne? It is Christ that dyed.* And the greatnesse of his person must needs have as much influence to make Intercession prevalent. In a matter of intercession, the person that intercedes prevailes more then any other consideration whatsoever. We see what great friends doe procure oftentimes with but a word speaking, even that which money, no nor any thing else could

have

have obtained. Now Christ must needs be great with God in many respects.

Demonstrated by three things:

1. The neernes of his alliance, that he is *Gods naturall Son.*

First, in respect of the neerneſſe of his alliance to him, He is the *naturall* Son of God, God of God, and therefore certaine to prevaile with him. This is diligently ſtill put in, almoſt in all places, where this part of his Prieſt-hood (his Interceſſion) is mentioned, in the Epiſtle to the *Heb.* So in the 4. of the ſame Epiſtle, *ver.* 14. *We have a great High-prieſt entred into the heavens, Ieſus,* [*the Son of God.*] So *Heb.* 7. 25. and 28. *ver.* compared, the Apoſtle having ſaid, *ver.* 25. that *He is able to ſave to the utmoſt, ſeeing he ever lives to make Interceſſion*) he doth *ver.* 28. devolve this ability of his to ſave (ultimately) upon his being the *Sonne*: thus in the 28. *verſe*, in the end of that diſcourſe, this is made as the Baſis of all: [*The Law (ſaith he) makes men High-prieſts which have infirmity*] (which infirmity or diſability of theirs, is mentioned in oppoſition unto what he had juſt before ſpoken of the great *ability* of this our High-prieſt in his interceding, *ver.* 25. in thoſe words, *He is* [*able*] *to ſave to the utmoſt.*) Thoſe Prieſts whom the ceremoniall Law made, (*Aaron* and his ſonnes) are unable to ſave, they have infirmity: Now what is it in him that makes this difference, and him ſo able above what they were? *The word of the Oath makes the* [*Son*] (ſayes he) *who is perfected* (as you have it in the Greeke, and margent) *for evermore.* He mentions this his Son-ſhip principally in relation to his Interceſſion, which there he had diſcourſed of. Interceſſion is a carrying on our ſalvation in

How great an influence this hath into Interceſſion to make it prevalent.

a way of grace and favour, as his *death* was by way of *ſatisfaction*. And anſwerably it may be obſerved in the Scripture, that as the *all-ſufficiencie* of the *ſatisfaction* of his *death*, is ſtill put upon his being *God*; and ſo upon the *greatneſſe of his Perſon* conſidered in *reſpect of his nature* or *eſſence*, namely, his *God-head*: So in like manner, that the *prevalencie* of his *Interceſſion* is founded upon the *neerneſſe* of his *relation* unto God, his *allyance* to him, and the *being* his *Sonne*. Thus for the firſt. When *Redemption* is ſpoken of, the *ſufficiencie* of the *price* is eminently put upon his *God-head*, [*The bloud of God.*] Thus alſo *Heb.* 9. where when he had (*ver.* 12.) ſhewne how Chriſt had purchaſed and obtained a *perfect redemption*, he then argues the ſufficiencie of it from his *God-head*, *ver.* 13, 14. *For if the bloud of Bulls and of Goats, and the aſhes of an Heifer, ſprinkling the uncleane, ſanctifieth to the purifying of the fleſh: How much more ſhall the blood of Chriſt, who* [*through the eternall ſpirit*] *offered himſelf, &c.* The *eternall ſpirit* is his *God-head*. Thus anſwerably when he ſpeaks of the prevailing of his Interceſſion in Heaven, he puts it upon his *Sonne-ſhip* [*Ieſus the Sonne,*] he mentions the neereneſſe of the relation of his perſon to God, as being that which draws with it that great reſpect of favour & grace, he being by this great with God, as great in himſelfe. All matters of Interceſſion are carried we know by way of favour: And therefore looke how prevalent in a way of merit, his being *God* makes his *death* in its kinde; no leſſe prevalent doth his being

ing the *Sonne of God*, make his *Intercession* in its kinde, namely, in a way of obtaining grace and mercie: yea so prevalent of it selfe it is, that we might build upon it alone, even as much as upon his death. And indeed, Christ intercedes not only in the vertue and strength of his satisfaction, (though in that also) and of his obedience to his Father: but also in the strength of his relation as *a Sonne* who pleads his own grace and interest in God, as he is his Sonne; which is a consideration that doth always *actually* exist and abide: Whereas his obedience (though perfect) was but once *offered up*, and its existence is but *virtuall*; but he continues *a Sonne for ever*, not virtually only, but actually. And therefore it is added in that seventh to the *Hebrews*, *ver. last*, that the *Gospell ordained the Sonne* [*perfected for ever.*] The meaning whereof is, that he is not only a Priest perfected in the time past by that perfect offering once made, but in that he is the Sonne, he remains a *perfect Priest for ever*, for time to come: whom therefore no imperfection in his office, no failing or missing of his suits can befall. So as if it could be supposed that his obedience (because past so long ago) might be forgotten: yet never this, that he is a *Sonne*: That for ever abides, and of it selfe were enough to prevaile. And how effectuall must the intercession of such a Son be, who is so great a Sonne of so great a Father, equall with him, and the expresse Image of his Person? never any Sonne so like, and in so peculiarly a transcendent manner a Sonne, as the

relation of Sonne-ſhip among men is but a ſhadow of it! Chriſt is *one* with his Father, as himſelfe often ſpeakes; and therefore if his Father ſhould deny him any thing, he ſhould then ceaſe to be one with him, he muſt then *deny himſelfe*, which God can never do. He is in this reſpect [*the Beloved*] as he is called, *Epheſ.* 1. 6. as on whom (originally and primarily) all the beames of Gods love doe fall. *Solomon* (the type of Chriſt) was *the beloved of God*, 2 *Sam.* 12. 24. and had his name from thence, (namely) *Iedidiah*, that is, *beloved of the Lord*: And to ſhew how beloved he was, God, whē he came firſt to his kingdome, bade him *aſk what he ſhould give him*, 1 *King.* 3. 5. Now the like God ſayes to Chriſt when come firſt to his Kingdome alſo, *Pſal.* 2. 8. *Aſk of me and I will give thee*; namely, when *he had ſet him as King on his holy hill*, *ver.* 6. And of him he ſayes, *This is my well-beloved Sonne in whom I am well pleaſed, heare him*. God bids us therefore and upon that reſpect to *heare him*; and that ſpeech was but the eccho of his own heart, in that he himſelfe is ſo well pleaſed with him for this that he is his Sonne, as he himſelfe will heare him in every thing, yea, and is ſo pleaſed with him, as that although Chriſt had never died, nor obeyed the Law; yet ſimply, becauſe he is his Sonne, he hath ſo full an acquieſcencie of all deſires in him, and complacencie of delights, that he could deny him nothing. How prevalent then muſt Chriſts interceſſion needes be, though there were nothing elſe to be conſidered?

And

And that God had indeed this as one maine consideration, upon which he made him a Priest thus to intercede, those words doe testifie, *Heb.* 5. 5, and 6. *He that said unto him, Thou art my Sonne, this day have I begotten thee; As he saith also in another place, Thou art a Priest for ever, after the order of Melchisedech:* These latter words are not onely a Paraphrase (as some think) meerly to shew that [*He*] *that said, Christ was his Sonne*, said also, *He was a Priest*; but it is to shew the foundation of his call to that office. The great consideration that fitted him for it, was, that he was Gods Sonne; especially that fitted him for that part of his Priest-hood, which was to remain *for ever*, (of which that 110. *Psal.* and the Epistle to the *Heb.* doe especially speak.) Neither is the meaning of the fore-cited place onely to shew that in that he was Gods Sonne, it was his birth-right to be a Priest: so as if God would have any Priest at all, it must be he: And so upon that consideration, he that said to him, *Thou art my Sonne*, said, *Thou art a Priest*; and that being his right, he therefore called him to it, because he was *his Sonne*, (for according to the Law of Nature, the eldest in the family was to be Priest; and so Christ, even as God-man, being *the first-borne of every creature*, and the naturall first begotten Sonne of God, had right to be the prime leader of that great *Chorus* in that eternall worship in heaven:) That (I say) is not all the meaning of those words, nor all that God considered in it, when he thus ordained him to be a Priest; but

That God had this consideration of his being his *Sonne*, when he ordained him a *Priest* to intercede, as that which would fit him for this work.

he had a further and more peculiar reſpect unto this eſpeciall part of his Prieſthood, his *Interceſſion*, (as that clauſe *for ever* imports) as for which, he being his naturall Son, ſo neerly allyed to him, would tranſcendently fit him, and give ſuch an omnipotent prevalencie and effectualneſſe to his requeſts, that he would be the moſt abſolute perfect Prieſt for ever, (in this reſpect) that could be: That as God himſelfe is perfect, and his power irreſiſtible, ſo his Prieſthood through this relation might be perfect alſo, and his requeſts undeniable. Thus did God order it to ſtrengthen our faith. And that indeed God did conſider this relation of his to him to this very end is evident by that of the 2. *Pſal.* (out of which that ſaying [*Thou art my Son*] is cited) *ver.* 7, and 8. *Thou art my Son, this day have I begotten thee*; and what follows? *Aſk of me and I will give thee, &c.* He connects both theſe together, namely, interceſſion, (that part of his Prieſtly office of asking) with his Son-ſhip, for that is it which moveth God to grant all that he asks. God loves Chriſt as he loves himſelfe, and therefore can deny him nothing, as he cannot deny himſelfe. And ſo by the way, this clears the ground of the Apoſtles quoting thoſe words of the 2. *Pſal.* in the 5. to the *Hebrews* as a proofe of Chriſts call to the Prieſthood, which Interpreters have been troubled how to make out; for (as you have ſeene) that ſpeech [*Thou art my Son, aſk, &c.*] is all one as if he had ſaid, *Thou art a Prieſt*; and ſo was as fit and full a place to prove his being a Prieſt in the holy Ghoſts intent, as is that

that other quoted with it, out of the 110. *Psal.* though uttered in more expresse words, *Thou art a Priest for ever:* Both speeches come to one, in both places; the holy Ghost especially aiming in both at that part of his Priesthood in heaven, his Intercession; in the one speaking of him *after he is set upon Gods hill*, as *King:* (So *Psal.* 2. *ver.* 6.) and in the other, *after he is set downe at Gods right hand:* (So *Psal.* 110. *ver.* 1, 2.) Yea, and this his favour with his Father, and Intercession alone, might have procured pardon for us sinners, but that Gods will was to have Justice satisfied.

2. His potency with God, from his having been so *obedient a Sonne.*

And secondly, hee intercedes not onely as a Sonne, (and in that respect a Priest perfect enough for ever) but also as a *Sonne* who hath beene *obedient* to his Father, and hath done at his request, and for his sake, the greatest service for him, and the most willingly that ever was done: And you all know how much former services done, doe always forward suits. In the 5. of the *Heb. ver.* 8, 9, 10. it is said, that *though he were a Son, yet learned he obedience*, and thereby *became perfect*. The Apostle had said in the verses before, that in respect of his being his Son, God had called him to this office, as one that was thereby sufficiently qualifyed to be a Priest that might prevaile; and yet in these verses he further adds, that though he was a Son, (and in that respect a Priest perfect enough) yet he was to bee *obedient* also, and thereby yet to become in a further respect a perfect Highpriest also, even in respect of service

he had a further and more peculiar reſpect unto this eſpeciall part of his Prieſthood, his *Interceſſion*, (as that clauſe *for ever* imports) as for which, he being his naturall Son, ſo neerly allyed to him, would tranſcendently fit him, and give ſuch an omnipotent prevalencie and effectualneſſe to his requeſts, that he would be the moſt abſolute perfect Prieſt for ever, (in this reſpect) that could be: That as God himſelfe is perfect, and his power irreſiſtible, ſo his Prieſthood through this relation might be perfect alſo, and his requeſts undenyable. Thus did God order it to ſtrengthen our faith. And that indeed God did conſider this relation of his to him to this very end is evident by that of the 2. *Pſal.* (out of which that ſaying [*Thou art my Son*] is cited) *ver.* 7, and 8. *Thou art my Son, this day have I begotten thee*; and what follows: *Aſk of me and I will give thee, &c.* He connects both theſe together, namely, interceſſion, (that part of his Prieſtly office of asking) with his Son-ſhip, for that is it which moveth God to grant all that he asks. God loves Chriſt as he loves himſelfe, and therefore can deny him nothing, as he cannot deny himſelfe. And ſo by the way, this clears the ground of the Apoſtles quoting thoſe words of the 2. *Pſal.* in the 5. to the *Hebrews* as a proofe of Chriſts call to the Prieſthood, which Interpreters have been troubled how to make out; for (as you have ſeene) that ſpeech [*Thou art my Son, aſk, &c.*] is all one as if he had ſaid, *Thou art a Prieſt*; and ſo was as fit and full a place to prove his being a Prieſt in the holy Ghoſts intent, as is that

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2 His potency with God, from his having been ſo *obedient a Sonne.*

And ſecondly, hee intercedes not onely as a Sonne, (and in that reſpect a Prieſt perfect enough for ever) but alſo as a *Sonne* who hath beene *obedient* to his Father, and hath done at his requeſt, and for his ſake, the greateſt ſervice for him, and the moſt willingly that ever was done: And you all know how much former ſervices done, doe always forward ſuits. In the 5. of the *Heb. ver.* 8, 9, 10. it is ſaid, that *though he were a Son, yet learned he obedience*, and thereby *became perfect*. The Apoſtle had ſaid in the verſes before, that in reſpect of his being his Son, God had called him to this office, as one that was therby ſufficiently qualifyed to be a Prieſt that might prevaile; and yet in theſe verſes he further adds, that though he was a Son, (and in that reſpect a Prieſt perfect enough) yet he was to bee *obedient* alſo, and thereby yet to become in a further reſpect a perfect Highprieſt alſo, even in reſpect of

ſervice

ſervice done, and obedience performed. And ſo ſhews that he coms to have a further perfection & power of prevailing in his prieſtly office added to that relation of Sonne-ſhip, ſpoken of *ver.* 5. And therefore it followes, that he *being thus become perfect*, namely, through his obedience, *he became Author of eternall ſalvation unto all them that obey him, called of God an High-prieſt for ever, &c.* That therefore which makes him yet more potent, (that he may be ſure to prevaile) is his obedience, and ſervice done; and this alone alſo were enough to carry any thing. And both theſe conſiderations of his Sonne-ſhip and obedience, as giving an efficacie to his Interceſſion, you have alſo in that *Heb.* 7. from *ver.* 26. to 28. he had ſpoken of the power of Interceſſion, *ver.* 24, 25. how he was *able to ſave to the utmoſt*; and then in the following *verſes* he ſhews the ground of it, firſt in his fore-paſt *obedience*, *ver.* 26. 1. *Active*, *For ſuch a High-prieſt became us, who was* [*holy, harmleſſe, undefiled.*] And ſuch a Prieſt he was, and therefore able thus to ſave by his Interceſſion: For ſuch an one who was holy, harmleſſe, and no guile found in *his mouth*, what requeſts come out of ſuch lips, muſt needs be accepted. Then 2. he mentions his *Paſſive obedience*, *ver.* 27. *He offered up himſelfe once*, and thereby made ſo full a ſatisfaction, as he needed not to doe it but once; and in the ſtrength of both theſe he intercedes: for to that purpoſe doth the mention of both theſe there come in. And then he addes that other which we before inſiſted on, that

that he is *the Sonne*, which follows in the next words, *ver.* 28. And accordingly you shall finde Christ himselfe urging this his obedience, as the foundation of all those his suits and requests for us that follow after. So in that last prayer, *Iohn* 17. (which is as it were a pattern or instance of his Intercession for us in Heaven) *I have glorifyed thee on earth, I have finished the worke thou gavest me: ver.* 4. And whereas two things may be distinctly considered, in that his *obedience.* 1. The *worth* of it, as a *price* in the valuation of *Iustice* it selfe; 2. The *desert* of *favour* and grace with God; which such an obedience and service done for his sake, might in a way of kindnesse expect to finde at his hands: you may for your comfort consider, that besides what the worth of it as a price, which I shall urge in the next Chapter, might exact of Justice it self betweene two strangers (as we use to say) he having well paid for all that he asks; he hath moreover deserved thus much grace and favour with his Father, in that this obedience was done for his sake and at his request; and this it calls for even in way of remuneration and requitall as of one kindnes with the like: That therefore his Father should heare him in all the requests that ever he should make, yea so transcendent was the obedience which he did to his Father, in giving himselfe to death at his request, (and it was done at Gods sole entreaty, *Loe I come to doe thy will*) as he can never out-aske the merit of this his service. And (which may yet further encourage us here-

Two things to be distinctly considered in his obedience, and both making it prevalent with God.

herein) he hath nothing at all left to aske for himselfe simply, for he hath need of nothing. So that all his favour remaines entire, for to be laid forth for sinners, and employed for them: and then adde this thereto, that all he can aske for them, is lesse, yea farre lesse then the service which he hath done to God comes to; our lives, and pardon, and salvation, these are not enough; they are too small a requitall. So that besides his *naturall* grace, and interest which he hath with his Father, as hee is his Sonne, (which can never be lessened) this his *acquired* favour by his *obedience* must needs make him prevaile, seeing it can never be requited to the full. Some Divines put so much efficacie in this, that they say, Christs very being in Heaven, who once did this service, and so putting God in minde of it by his very presence, is all that intercession, that the Scripture speakes of; so sufficient they thinke this alone to be.

CHAP.

Chap. VI.

Secondly, the Prevalencie *of Christs Intercession, demonstrated from the* righteousnesse *of the cause he pleades even in* Justice: *How forcible the* cry *of his* blood *is, himselfe* appearing *to* intercede *with it.*

BEsides favour and grace in all these respects, he can & doth plead *Iustice* and *righteousnesse*, and is able so to carry it: so you have it, 1 *Iohn* 2. 1. and 2. *ver. We have an Advocate with the Father, Iesus Christ* [*the righteous.*] An Advocate hath place onely in a cause of Justice, and this Christs Advocateship is executed by pleading his own satisfaction: so it follows, *Who is a propitiation for our sins*; and can plead his owne righteousnesse so farre, that Justice it selfe shall be faine to save the worst of sinners. He can turne Justice it selfe for them, and handle matters so, as Justice shall be as forward to save them as any other Attribute. So that if God be said to be *righteous in forgiving us our sins, if we doe but confesse them,* (as *Chap.* 1. of this 1. *Epist.* of *Iohn*, *ver.* 9.) then much more when *Iesus Christ the righteous* shall intercede for the pardon of them, as he adds in the second *ver.* of the ensuing *Chap.* and this if he will be *just.* The worst Case he will make a good one; not with colouring it over, (as cunning Lawyers doe) or extenuating

2.

things; but with pleading that righteouſneſſe, which being put into the oppoſite ballance, ſhall caſt it for thee, be there never ſo many ſinnes weighed againſt it: Yea, and he will be juſt in it too, and carry all by meere righteouſneſſe and equity.

This explicated.

In the explication of this Branch, my purpoſe is not to inſiſt upon the demonſtration of that *all-ſufficient fulneſſe* that is in Chriſts ſatisfaction, ſuch as may in juſtice procure our pardon and ſalvation, (becauſe it will more fitly belong to another Diſcourſe) but I ſhall abſolve this point in hand by two things which are proper to this head of *Interceſsion*.

By two conſiderations.

Firſt, by ſhewing how that there is even in reſpect to Gods Juſtice a powerfull *voice* of *Interceſſion* attributed unto Chriſts *bloud*; and how prevalent that muſt needs be in the eares of the righteous God.

Secondly, eſpecially when Chriſt himſelfe ſhall joyne with that cry and *Interceſsion* of his blood, himſelfe in Heaven appearing and interceding in the ſtrength of it.

1. How an Interceſſion and appeale to Gods juſtice is attributed to Chriſts bloud.

For the firſt, the Apoſtle *Heb.* 12. 24. doth aſcribe a voice, an appeal, an *Interceſsion* unto the bloud of Chriſt in Heaven. *The blood of ſprinkling* (ſayes he) [*ſpeakes*] *better things then the blood of Abel.* He makes Chriſts very bloud an Advocate to *ſpeak* for us, though Chriſt himſelfe were ſilent; as he ſayes in another caſe, *Abel, though dead, yet ſpeaketh, Heb.* 11. 4. Many other things are ſaid to *cry* in Scripture, (and I might ſhew how

how the cry of all other things doe meet in this) but Bloud hath the loudeſt cry of all things elſe, in the eares of the Lord of Hoſts, the *Iudge* of all the world, as he is in the 23. *ver.* of that 12. *Chap.* ſtyled. Neither hath any *cry* the eare of Gods juſtice more then that of *bloud*; *The voyce of thy brothers bloud* (ſayes God to *Cain*) *cryes unto me from the ground*, *Gen.* 4. 10. Now in that ſpeech of the Apoſtle forecited, is the alluſion made unto the bloud of *Abel*, and the cry thereof: And he illuſtrates the cry of Chriſts bloud *for us*, by the cry of that bloud of *Abel againſt Cain*, it *ſpeaks better things then the bloud of Abel*: And his ſcope therein is by an *Antitheſis* or way of oppoſition, to ſhew, that Chriſts *blood* cals for *greater good* things to be beſtowed on us *for whom* it was ſhed, then *Abels* bloud did for *evill* things, and vengeance againſt *Cain*, *by whom* it was ſhed. For look how loud the bloud of one innocent cryes for juſtice againſt another that murdered him; ſo loud will the bloud of one righteous (who by the appointment and permiſſion of a ſupreame Judge, hath been condemned for another) cry for his releaſe and non-condemnation, for whom he dyed. And the more righteous he was, who laid downe his life for another, the louder ſtill is that cry, for it is made in the ſtrength of all that worth which was in him, whoſe bloud was ſhed. Now to ſet forth the power of this cry of Chriſts bloud with juſtice, let us compare it with that cry of *Abels* bloud in theſe two things, wherein it will be

found infinitely to exceed it in force and loudneſſe.

This cry of his bloud, illuſtrated by a two-fold compariſon, with the cry of the bloud of *Abel*, in all which it exceeds it.

Firſt, even the bloud of the wickedeſt man on earth, if innocently ſhed, doth cry, and hath a power with Juſtice againſt him who murdered him. Had *Abel* murdered *Cain*, *Cains* bloud would have cryed, and called upon Gods Juſtice againſt *Abel*: but [*Abels bloud*] (there is an emphaſis in that) *Abels*, who was a Saint, and the firſt Martyr in Gods Kalender; and ſo his bloud cryes according to the worth that was in him. Now *Precious in the ſight of the Lord is the death of his Saints*; and the bloud of one of Them cryes louder then the bloud of all Man-kind beſides. Now from this I argue, If the bloud of a Saint cryes ſo, what muſt the bloud of the *King of Saints* (as Chriſt is called, *Revel.* 15.) then doe? If the blood of one member of Chriſts body, what will then the blood of the head, far more worth then that whole body? how doth it fill Heaven and Earth with out-cries, untill the promiſed intent of its ſhedding be accompliſht? And (as the Antitheſis carries it) looke how the blood of *Abel* cryed for the ruine and condemnation of his brother *Cain*, ſo does Chriſts blood on the contrary for our pardon and non-condemnation; and ſo much the lowder, by how much his blood was of more worth then *Abels* was. This was the *blood of God*; ſo *Act.* 20. *Who therefore ſhall condemne?*

But 2. *Chriſts* blood hath in its crie here a further advantage of *Abels bloud* attributed to it: For that

cryed

cryed but from earth, *from the ground*, where it lay shed, and that but for an answerable earthly punishment on *Cain*, as he was a man upon the earth; but Christs blood is carried up to Heaven: for as the High-priest carried the blood of the Sacrifices into the Holy of holies, so hath Christ virtually carried his blood into Heaven, *Heb.* 9. 12. And this is intimated in this place also, as by the coherence will appeare. For all the other particulars, (of which this is one) whereto he sayes the Saints are come, they are all in Heaven: *You are come* (saies he *ver.* 22) *to the City of the living God, the Heavenly Hierusalem, and to an innumerable company of Angels, to the Church of the first borne who are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect*: All which things are in Heaven; neither names he any other then such: And then adds [*And to the blood of sprinkling which speakes, &c.*] as a thing both speaking in Heaven, and besprinkled from Heaven, yea, wherewith Heaven is all besprinkled, as the Mercie-seat in the Holy of holies was, because sinners are to come thither. This Blood therefore cries from Heaven, it is next unto God who sits Judge there, it cries in his very eares; whereas the cry of blood from the ground is further off, and so though the cry thereof may come up to Heaven, yet the blood it selfe comes not up thither, as Christs already is. *Abels* blood cryed for vengeance to come down from heaven, but Christs blood cries us up into Heaven: like to that voice *Revel.* 11. 12. [*Come up hither:*] So

Iohn

Iohn 17. 24. *Where I am, let them be*, for whom this blood was ſhed.

An explication in what ſenſe Chriſts blood is ſaid to cry.

But though this ſpeaking, this voice, and interceſſion, be attributed to his blood, yet it is but in a Metaphoricall and improper (though reall) ſenſe: as alſo that this blood is in Heaven, is ſpoken, though in a reall, yet not a proper ſenſe. Some Divines of all ſides, both Popiſh and Proteſtant, would make the whole work of Interceſſion, to be onely *Metaphoricall*. It is true indeede, the voice and interceſſion of his blood apart conſidered, is but Metaphoricall, (I grant) and yet reall; ſuch a voice as thoſe *groanes* are that are attributed to the *whole creation*, *Rom.* 8. 22. But Interceſſion as an act of Chriſt himſelfe, joyned with this voice of his blood, is moſt properly and truly ſuch.

2. Conſideration: *Chriſt* himſelfe living & joyning with the cry of his bloud, how prevalent it muſt needs be.

Therefore in the ſecond place, adde to this *Chriſts* owninterceſſion alſo, which was the ſecond thing propounded, That *Chriſt* by his own Prayers ſeconds this cry of his blood: that not only the blood of Chriſt doth cry, but that Chriſt himſelfe being alive doth joyne with it: how forcible and prevalent muſt all this be ſuppoſed to be? The blood of a man ſlain doth cry, though the man remain dead; even as of *Abel* it is ſaid, (though to another purpoſe) *that being dead he yet ſpeaketh*, *Heb.* 11. but Chriſt liveth and appeareth: *Vivit, & in cœlum cœlorum venit*; He follows the ſuit, purſues the Hue and cry of his blood himſelfe. His being alive, puts a life into his death. It is not in this as it was in that other, the firſt

Adams

Adams ſinne and diſobedience. *Adam* although he himſelfe had beene annihilated when he dyed, yet he having ſet the ſtock of our nature a going in propagation of Children, his ſin would have defiled and condemned them to the end of the world, and the force of it to condemne is neither furthered nor leſſened by his ſubſiſting & being, or his not being: it receives no aſſiſtance from his perſonall life, one way or other. And the reaſon is, becauſe his ſinne condemnes us in a *naturall* and *neceſſary* way: But the death of Chriſt and his blood ſhed, theſe ſaving us in a way of *grace* and *favour* unto Chriſt himſelfe and for his ſake, that very being alive of Chriſt, *that* ſhed this blood, adds an infinite acceptation to it with God, and moves him the more to hear the cry of it, and to regard it. In a matter of favour to be done for the ſake of another man, or in a ſuit or matter of juſtice that concerns another, who is intereſted in it, that mans being *in vivis*, his being alive, puts a life into the cauſe. If *David* would have reſpect to *Ionathan* (when dead) in his children, he would much more if himſelfe had been alive. God made a Covenant with *Abraham*, *Iſaac*, and *Iacob*, to remember their Seed after them; And why? They are alive, and were to live for ever; and though dead, ſhall riſe againe. So *Chriſt* reaſoneth from it, *Mat.* 22. 32. *I am the God of* Abraham, Iſaac, *and* Jacob: *God is the God of the living*, (ſayes he) *and not of the dead*: and ſo, *though* Abraham *be ignorant of his children* (as the prophet ſpeakes) and ſhould not intercede for

them, yet becauſe *Abrahams* ſoul lives, and is not extinct, (as the Sadduces thought) but ſhall live again at the Reſurrection; therefore God remembers, and reſpects his covenant with them; for he is a God of the living, and ſo his Covenant holds with them whilſt they live. The old covenant of the firſt Teſtament ran in the names of *Abraham, Iſaac*, and *Iacob*, [*The God of Abraham, Iſaac, and Iacob*] but this new covenant runs in the name of Chriſt, *The God and Father of our Lord Ieſus Chriſt*; ſo *Eph.* 1. 3. and ſo he becomes our God and our Father in him. And God being thus our Father, becauſe Chriſts Father, and Chriſt (in whoſe name the Covenant runs) being *alive*, and God by Covenant the God of a living, not of a dead Chriſt; This therefore works effectually with him to reſpect his blood and hear the cry of it; and this, though Chriſt were abſent, much more then when he is preſent alſo, and on purpoſe *appeareth in the preſence of God for us*; as it is *Heb.* 9. 24. He is alive, and ſo, able to follow his owne ſuit, and will be ſure to ſee to it, and to ſecond the cry of his blood, if it ſhould not be heard.

To illuſtrate this by the helpe of the former compariſon begun; If as *Abels* blood cries, ſo alſo it proves that *Abels* ſoul lives to cry; that both his cauſe cries and himſelfe lives to follow it: So that the cry of *Abels* blood is ſeconded with the cry of *Abels* ſoule that lives, how doubly forcible muſt this needs be? And thus indeede you have it, *Revel.* 6. 9. where it is ſaid that [*the ſoules*] *of them which were ſlain for the teſtimony which they held,*

held, [*cryed*] *with a loud voyce, ſaying, How long, O Lord, holy and true, doſt thou not avenge our blood?* Yea, ſee that not onely their bloud cryes, but their ſoules live, and live to cry. And it is not ſpoken Metaphorically of their ſoules, but what is truly done by them now in Heaven, it being mentioned to ſhew how and by what God was moved to bring vengeance on the Heatheniſh Empire of *Rome* that had ſhed their blood. Now not only Chriſts *ſoule* (as theirs) lives to cry, but his whole perſon; for he is *riſen againe,* and lives to intercede for ever. In the *Revel.* 1. *ver.* 18. Chriſt appearing to *Iohn,* when he would ſpeake but one ſpeech that ſhould move all in him, he ſayes but this, *I am he that liveth, and was dead,* and dyed for thee. And whoſe heart doth it not move, to reade it with faith? and doth it not move his Father (think you) who was the chiefe cauſe and motioner of his death) to think, *My Sonne* that was dead, and dyed at my requeſt for ſinners, is now alive again, and liveth to intercede, and liveth to *ſee the travaile of his ſoule* fulfilled and ſatisfied? God pronounceth this upon it in that 53. of *Eſay, ver.* 10. *By his knowledge* (or faith in him) *ſhall he juſtify many*; even as many as he dyed for. *Who then ſhall condemne? Chriſt that was dead is alive, and liveth to intercede.*

Chap. VIII.

Thirdly, The prevalencie of Christs interceſsion, and of his grace with his Father, demonſtrated from the greatneſſe and abſoluteneſſe of his power, to doe what ever he asks.

3. From the great power over all things that God the Father hath put into his hands, and therefore will deny him nothing.

A Third demonſtration both of Chriſts greatnes with God, & his power to prevail for us, is taken from this, that God hath put all power into his hand, to doe what ever hee will, hath made him his King to doe what pleaſeth him either in Heaven, Earth, or Hell; yea to doe all that God himſelfe ever meanes to doe, or all that God deſires to doe: And certainly if his Father hath beene ſo gracious to him as to beſtow ſo high and abſolute a ſoveraignty on him, as to accompliſh and effect what ever he meanes to do, ſurely his purpoſe was never to deny Chriſt any requeſt, that he ſhould after this make: he would never have advanced the Humane nature to that abſoluteneſſe elſe. Thoſe two great Monarchs made great grants and largeſſes, the one to *Eſther*, the other to *Herodias* daughter; but yet they were limited only to the halfe of their Kingdoms: ſo *Mar.6.* and *Eſt.* 5. 6. and the royall power in their Kingdomes, they meant ſtill to retain and reſerve wholly to themſelves: But God having placed Chriſt on his Throne, bids him ask even to the whole of his Kingdome, for God hath made

made him a King, ſitting on his Throne with him, not to ſhare halves, but to have all power in heaven and earth; *He hath committed all judgement to the Sonne,* to ſave and condemne whom ever he will; and ſo farre as the Kingdome of God goes, or is extended, he may doe any thing. So *Iohn* 5. 21. *As the Father raiſeth up the dead, ſo the Sonne quickneth whom he will; for as the Father hath life in himſelfe, ſo hath he given to the Sonne to have life in himſelfe, ver.* 26. and hath in like manner *given authority to execute judgement alſo,* as the *Sonne of man,* (namely, of himſelfe) *ver.* 27. as he had ſaid, *He had given him to have life in himſelfe, ver.* 26. (not dependently, as we have, but independently) ſo to execute judgement alſo, *ver.* 27. So that Chriſts will is as free, and himſelfe as abſolute a Monarch and King of himſelfe, as God himſelfe is. He indeed hath it not *à ſeipſo,* but *in ſeipſo*; not *à ſeipſo* originally, but from his Father; but *in ſeipſo* independently.

Though Chriſt as *King* can command all things, yet to honour his Father he intercedes for what himſelfe commands.

Now then, if he who is King, & may and doth of himſelfe command all that is done, as abſolutely as God himſelfe doth, (I ſpeak in reſpect of the execution of things downward, by ſecond cauſes) if he, over and above, to honour his Father, will aske all that himſelfe hath power to doe, what will not be done? *Qui rogat, & imperare poteſt*; He that can, and doth command what ever he would have done, and it is ſtraight done; if he ſhall ask and entreat, what will not be done? As a King who ſues for Peace, backt

with a potent Army which is able to win what he entreats for, muſt needs treat more effectually: So doth Chriſt ſue for every thing, with power to effect it. Remember that he is ſaid here in the Text, firſt to be at Gods right hand, and then to intercede. He treats the ſalvation of ſinners, as a mighty Prince treats the giving up ſome Towne to him, which lyes ſeated under a Caſtle of his, which commands that Towne: hee ſtands treating with the Governour, having his Ordnance ready for the battery, and to bring all into ſubjection, as 2 *Cor.* 10.4. And this is a conſideration that God himſelfe took, in that 2. *Pſal.* when he made him that promiſe, (*Ask & I will give thee*) why he made ſo large a grant: He had ſaid before, *ver.* 6. *I have ſet my King upon my holy hill of Sion*, (which made him (one would think) paſt asking) and above the condition of an Interceſſour. Now God ſayes of him, He is *My King*, not in reſpect of his commanding God, (that were blaſphemie to think) but it is ſpoken in reſpect of commanding all below him. God having ſet him in his Throne, to doe as much as he himſelfe would (or meanes) to have done, ſayes, He is my King to rule all, not ſo much under me, as for me, and in my ſtead; yet abſolutely, and in himſelfe, *The Father judgeth no man.* Now when the Father had firſt made and conſtituted him thus great a King, then he bids him Ask, to whom he had firſt given this abſolute power to command. We may (without blaſphemy) ſay of this God-man, that God hath

That this is a conſideration upon which God denyes him nothing.

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(not onely not the heart, as being his Father, but) not the power to crosse any thing he doth. Thus fast hath he God unto him. Onely he (who in respect of this his power is to be honoured as the Father, as *Iohn* 5. 23. yet) to honour his Father, who gave this power originally to him as Mediatour; He is to ask for that which of himselfe he yet can doe. And therefore (sayes God) though thou art a King, (so *ver.* 6.) and all my Kingdome, even *the utmost ends of the earth* are *thine inheritance* by a naturall right, now that thou art my Sonne, (as *verse* 8.) yet becauſe thou art *My King*, of my appointing, and *I have set thee* on the Throne, (as the word is, *ver.* 6.) and (*Thou art my Son, and I have begotten thee*) therefore acknowledge my grant in all, *Ask of me, and I will give thee the utmost ends of the earth for thy inheritance:* I cannot deny thee, but I would have thee aske; And therefore Christ asks. Yet still withall remember, that he asks, who can command the thing to be done: and yet, as he must ask ere the thing be done; so if he aske, it must needs be granted. These are the termes betweene this Father and this Sonne; who (in a word) had not beene so great a Father, if he had not had a Sonne thus great, that himselfe could not deny what this Sonne would have done: it is for his owne honour, to have such a Sonne: So *Iohn* 5. 23. *That they might honour the Sonne, as they honour the Father*, therefore *All judgement is committed to him.* Now then, if he who hath so much power, will joyne the force of entreaty with

with a Father that ſo loves him; if he who is *The Word of his Father*, that commands, creates, and upholds all, as *Heb.* 1. [*He ſpake, and it was done*] if he will become a Word to his Father, and ſpeak a word for us, and aske all that he means to doe; how forcible will ſuch words be?

How forcible Chriſts prayers and interceſſion muſt needs be, by an inference from the prevalencie of ours.

Therefore obſerve Chriſts manner of praying, *Iohn* 17. (which Prayer is a plat-form of Interceſſion in Heaven) *ver.* 24. [*Father I will*] *that they whom thou haſt given mee, be where I am.* He prays like a King, who is in joint commiſſion with God. If God puts that honour upon our Prayers, that we are ſaid *to have power with God*, as *Iacob*, *Hoſ.* 12. 3. that if God be never ſo angry, yet by *taking hold of his ſtrength*, wee hold *his hands*, as *Eſay* 27. 5. that God cries out to *Moſes*, like a man whoſe hands are held, *Let me alone*, *Exod.* 32. 10. yea that he accounts it as a *command* and a *Mandamus*, ſo he ſtyles it, *Eſay* 45. 11. [*Command ye mee*] ſo unable is he to go againſt it. Then how much more doth Jeſus Chriſts Interceſſion bind Gods hands, and command all in heaven and earth? Therefore *Zach.* 1. you have Chriſt, *the Angel of the Covenant*, brought in interceding with the Father for his Church, and he ſpeakes abruptly as one full of complaints, and in an expoſtulating way, [*O Lord of Hoſts, how long, wilt thou not be mercifull to Hieruſalem and the Cities of Iudah?*] and *ver.* 13. *Zachary* ſaith that he obſerved, that the *Lord anſwered the Angel with good woords and comfortable.* God was fain to give that

him good words (as we use to say) that is, words that might pacifie him as words of comfort to us, so good words in respect to the Angels complaint. And you may observe, how in the answer God returns upon it, (which he bade *Zachary* write) God excuseth it (as it were) to Christ, that his Church had beene so long and so hardly dealt withall; as if beyond his intention, he layes the fault on the instruments, *I was but a little displeased, but they helpt forward the affliction*; *ver.* 15. This is spoken and carried after the manner of men, to shew how tender God is of displeasing Christ our Intercessor: that when Christ hath (as it were) beene a long while silent, and let God alone, and his people have beene ill dealt withall; he on the suddain in the end intercedes and complains of it, and it is not only instantly redressed, but excused for times past, with *good words, and comfortable words.* Christs Father will not displease him, nor go against him in any thing.

A farther explication of this demonstration.

Now that you may see a reason of this, and have all cavils and exceptions taken away, that may arise against this; and how that there is an impossibility that it should be otherwise: know, that this Father and this Sonne, though two Persons, have yet but one will betweene them, and but one power betweene them, (though the Sonne *ad extra* outwardly executes all) *Iohn* 10. 30. *My Father and I are one*; that is, have but one and the same power to save you, and one minde and will: So also, *Iohn* 5. 19. *the Sonne can doe nothing of himselfe, but what he sees*

the Father doe, and what ever he doth, the ſame the Father doth alſo: they conſpire in one, have one power, one will: and then it is no matter though God commit all power to the Sonne, and that the Sonne though he hath all power, muſt ask all of the Father, for to be ſure what ever he asks, the Father hath not power to deny; for they have but one will and power. They are one; ſo as if God deny him, hee muſt deny himſelfe, which the Apoſtle tels us he cannot doe, 2. *Tim.* 2. 13. And ſo in the ſame ſenſe that God is ſaid *not to have power to deny himſelfe*; in the ſame ſenſe it may be ſaid, he hath not power to deny Chriſt what he asks. Therefore God might well make him an abſolute King, and betruſt him with all power; and Chriſt might well oblige himſelfe, notwithſtanding this power, to ask all that he meanes to doe; for they have but one will and one power, ſo as our ſalvation is made ſure by this on all hands. [*I come not to doe my will, but the will of him who ſent me; and his will is, that I ſhall loſe none of all thoſe whom he hath given mee,*] *Iohn* 6. 38, 39. And therefore *who ſhall condemne? It is Chriſt that intercedes.* As *who ſhall reſiſt Gods will?* (as the Apoſtle ſpeakes) ſo who ſhall reſiſt or gain-ſay Chriſts Interceſſion? God himſelfe cannot, no more then he can gain-ſay, or deny himſelfe.

CHAP.

Chap. VIII.

The potencie and prevalencie of Chriſts Interceſsion, demonſtrated from the graciouſneſſe *of the Perſon* with whom *he intercedes, conſidered firſt as he is the* Father *of Chriſt himſelfe.*

WE have ſeen the greatneſſe of the Perſon interceding, & many conſiderations from thence, which may perſwade us of his prevailing for us. Let us now in the next place, conſider the *graciouſneſſe* of the *Perſon, with whom* he intercedes, which the Scripture for our comfort herein doth diſtinctly ſet before us, to the end that in this great matter, our joy and ſecurity may every way be full. Thus in that 1 *Iohn* 2. 1. when for the comfort and ſupport of Beleevers, againſt the evill of the greateſt ſins that can befall them after converſion, the Apoſtle minds them of Chriſts Interceſſion in thoſe words, *If any man ſinne, we have an Advocate, Ieſus Chriſt the righteous:* mentioning therein the power and prevalencie of ſuch an Advocate, through his own *righteouſneſſe:* But yet over & above all this, the more fully to aſſure us of his good ſucceſſe herein for us, he alſo adds; [*An Advocate with the Father.*] He inſinuates and ſuggeſts the relation and gracious diſpoſition of him, upon whoſe ſupreame will our caſe ultimately dependeth, [*The Father*] as affording a new comfort and encouragement, even as great

The readineſſe in God to hear Chriſt for us.

as doth the righteouſneſſe and power of the Perſon interceding. He ſayes not, [*With God onely*] as elſewhere, but [*With the Father.*] And that his words might afford the more full matter of confidence, and be the more comprehenſive, and take in all, he expreſſeth not this relation of God limitedly, as confined to his Fatherhood, either unto Chriſt onely, or us alone: He ſayes not onely [*An Advocate with his Father,*] though that would have given much aſſurance, or [*With your Father,*] though that might afford much boldneſſe; but indefinitely he ſayes [*With the Father,*] as intending to take in both; to aſcertaine us of the prevailing efficacie of Chriſts Interceſſion, from both. You have both theſe elſewhere more diſtinctly, and on purpoſe, and *together* mentioned, *Iohn* 20.17. *I goe to my Father, and your Father*, ſayes Chriſt there: And it was ſpoken after that all his Diſciples had before forſaken him, and *Peter* denyed him; when *Chriſt* himſelfe would ſend them the greateſt cordiall that his heart could utter, and wrap up the ſtrongeſt ſublimation of comforts in one pill; What was it? Go tell them, (ſayes he) not ſo much that I have ſatisfyed for ſinne, overcome death, or am riſen, but that I *Aſcend*: For in that which Chriſt doth for us being aſcended, lyes the height, the top of our comfort. And whereas he might have ſaid, (and it had been matter of unſpeakable comfort) I aſcend to heaven, and ſo where I am, you ſhall be alſo; yet he chooſeth rather to ſay, [*I aſcend to the Father,*] for that indeed

In that he is both the *Father of Chriſt*, and alſo *our Father*.

deed contained the foundation, ſpring, and cauſe of their comfort; even that relation of Gods, [his Fatherhood] with which Chriſt was to deal after his aſcending, for them. And becauſe when before his death he had ſpoken of his going to his Father, their hearts had been troubled, *Iohn* 14. 28. they thinking it was for his owne preferment onely, (as Chriſts ſpeech there implyes they did) therefore he here diſtinctly addes, *I aſcend to my Father and your Father, to my God and your God.* He had in effect ſpoken as much before, in the words fore-going, *Goe tell my Brethren*, but that was onely *implicitely*; therefore more plainly and *explicitely* he ſayes it, for their further comfort, [*I goe to my Father, and your Father.*] And conſider, that Chriſt being now newly riſen, and having as yet not ſeen his Diſciples, and being now to ſend a meſſage, his firſt meſſage, a Goſpel of good tidings to them, (and that in a briefe ſentence) by a woman; he chooſeth out this as the firſt word to be ſpoken from him now, when he was come out of the other world, at their firſt heare-ſay of his return, he utters forth at once, the bottome, the depth of all comfort, the ſumme of all joy; then which the Goſpel knows no greater, nor can go higher: So as if Chriſt ſhould intend now at this day to ſend good news from Heaven to any of you, it would be but this, I am here an Advocate, interceding with my Father, and thy Father. All is ſpoken in that. Even [*He*] could not ſpeake more comfort, who is the God of comfort. Now therefore

let us apart conſider theſe two relations, which afford each of them their proper comfort and aſſurance; both that Chriſt is aſcended, and intercedes with *his* own *Father*; and alſo with *Our Father*: and therefore how prevailing muſt this Interceſſion be?

1. That Chriſt intercedes with *his Father*.

Firſt, Chriſt intercedes with his Father, who neither will nor can deny him any thing. To confirme this, you have a double Teſtimony, and of two of the greateſt witneſſes in Heaven: both a Teſtimony of *Chriſts* owne, whilſt he was on Earth; and Gods own word alſo declared, ſince Chriſt came to Heaven. The 1. in the 11. of *Iohn*, whilſt Chriſt was here on earth, and had not as then fully performed that great ſervice which he was to finiſh; which ſince he having done, it muſt needs ingratiate him the more vvith God his Father. When *Lazarus* was now foure dayes dead, *Martha*, to move Chriſt to pittie her, firſt tels him, that if he had been there before her brother dyed, that then he had not dyed: and then (as having ſpoke too little) ſhee adds, yea thou canſt (if thou pleaſeſt) remedie it yet. *But I know* (ſayes ſhe, *ver.* 22.) *that even now* (though he be ſo long dead) *what ever thou wilt ask of God, God will give it thee.* Here was her confidence in Chriſts Interceſſion, though this were a greater worke then ever yet CHRIST had done any. And Chriſt ſeeing her faith in this, he confirmes her ſpeech when he came to raiſe him, and takes a ſolemn occaſion to declare, that God had never denyed him any requeſt that he had ever put

put up to him, firſt thanking God particularly that he had heard him in this, *ver.* 41. *Father, I thank thee, that thou haſt heard me:* He had (it ſeems) prayed for the thing at her entreaty; and now, before the thing was done, he (being aſſured his prayer was heard) gives thanks; ſo confident was he of his being heard. And then ſecondly, ſhews upon what this his confidence at this time was grounded, his conſtant experience that God had never denyed him any requeſt; for it follows, *ver.* 42. *And I know that thou heareſt me alwayes,* (and therefore was ſo bold, as to expreſſe my confidence in this, before the thing was done) *but becauſe of them who ſtood by, I ſaid it.* As if hee had ſaid, Though I gave this publique thanks for being heard onely in this one miracle, and at no time the like ſo publiquely; yet this is no new thing, but thus it hath been alwayes hitherto, in all the miracles I have wrought, and requeſts I have put up, which made me ſo to give thanks before-hand: and this is not the firſt time that God hath heard me thus; which I ſpeak, that they might beleeve. Thus he was never denyed on earth, from the firſt to the laſt. For this was one of his greateſt miracles, and reſerved unto the laſt, even a few dayes before his crucifying.

And now he hath performed the ſervice deſigned him, and is come to heaven, let us ſecondly heare God himſelfe ſpeake, what hee meanes to doe for him. You heard before, when he came firſt to heaven, what God ſaid to him,

and

and how he welcommed him with a [*Sit thou at my right hand, till I make thine enemies thy foot-ſtool:*] And before Chriſt opened his mouth to ſpeak a word, by way of any requeſt to God, (which was the office that he was now to execute) God himſelfe prevented him, and added, [*Thou art my Sonne, this day have I begotten thee: Ask of me, and I will give thee, Pſal. 2. ver. 8.*] He ſpeaks it at Chriſts firſt comming up to heaven, when he had *his King on his holy hill,* as *ver. 6.* Chriſt was new glorifyed, which was as a new begetting to him, *To day have I begotten thee:* And this is, as if he had ſaid, I know you will ask me now for all that you have dyed for; and this I promiſe you before-hand, before you ſpeak a word, or make any requeſt unto me, you ſhall ask nothing but it ſhall be granted; and this I ſpeak once for all, as a boone and a grace granted you upon your birth-day, as the ſolemneſt celebration of it, (for ſuch was his Reſurrection, and Aſcenſion, and ſitting at Gods right hand) *This day have I begotten thee; Ask of mee and I will give thee.* So full of joy was his Fathers heart, that he had his Sonne in Heaven with him, whom he had begotten from everlaſting, and ordained *to this glory*, who was lately dead, and in a manner loſt, and therefore now (as it were) new begotten. Gods heart was ſo full, that he could not hold from expreſſing it in the largeſt favours and grants. And whereas Kings upon their own birth-dayes, uſe to grant ſuch favours to their favourites: So *Herod* on his birth-day to the

Daughter

Daughter of *Herodias*, promised with an oath to give her whatsoever she would ask, *Mat.* 14.7. God himselfe having no birth-day, nor being of himselfe capable of it, yet having a Sonne who had, he honours him with that grace upon that day; and if *Q. Esther* (a Subject, yea, a slave in her originall condition) was so prevalent for the *Iews* her People and Nation, when their case was desperate, and when there was an irrevocable decree past (and that not to be altered) for their ruine and destruction, then what will not Christ (so great a Sonne, even equall with his Father) prevail for, with his Father, for his brethren? be their case, for the time past, never so desperate, be there never so many threatnings gone out against them, never so many presidents and examples of men condemned before for the like sins, and in the like case, yet Christ can prevaile against them all.

Chap. IX.

The potencie of Christs Intercession, demonstrated, in that he intercedes with God, who is Our Father. *How Gods heart is as much inclined to heare Christ for us, as Christs is to intercede.*

SEcondly, Christ is an Advocate for us with *Our Father:* You may perhaps think there is little in that; but Christ puts much upon it: yea so much, as if that God would however grant all that Christ himselfe means to ask; whether Christ asked it or no. This you have expressly in *Iohn* 16. 26, 27. *At that day* (sayes Christ) *you shall ask in my name, and I say not to you, that I will pray the Father for you; for the Father himselfe loveth you.* To open this place, where he sayes [*at that day*;] The day he meanes through this whole Chapter, is that time vvhen the holy Ghost should be shed upon them: for throughout his discourse, he still speaks of the fruits of his Ascension, and of giving the Comforter, vvhich vvas done upon his ascending, and vvas the first fruits of his priestly office in Heaven. Thus *Peter* informs us, *Act.* 2. 33. *He being* (sayes he) *exalted by the right hand of God, and having received* (namely by asking, *Ask and I will give thee*) *of the Father the promise of the holy Ghost, he hath shed forth this, which you now see and heare.* Now of that time, vvhen he shall be in Heaven, he sayes, *I*

say

ſay not that I will pray for you: vvhich is not meant, that Chriſt prays not for us in heaven, but rather thoſe very vvords are the higheſt intimation, that he vvould and doth pray for us, that can be. When men vvould moſt ſtrongly intimate their purpoſe of a kindneſſe they mean to doe for one, they uſe to ſay, I doe not ſay that I love you, or that I will doe this or that for you; which is as much as to ſay, I will ſurely doe it, and doe it to purpoſe. But Chriſts ſcope here is, as in the higheſt manner to promiſe them that he would pray for them; ſo withall, further to tell them for their more abundant aſſurance and ſecurity, that beſides their having the benefit of his prayers, *God* himſelfe *ſo loves them* of himſelfe, that indeed that alone were enough to obtaine any thing at his hands, which they ſhall but ask in his name; ſo as he needs not pray for them, and yet he will too. But now in this caſe, if he himſelfe pray for them, and they themſelves in his name, and both unto a Father, who of himſelfe loveth them, and who hath purpoſed to grant all, before either he, or they ſhould ask; vvhat hope muſt there needs be then of a good ſucceſſe? this is both the meaning of this place, and a great truth to be conſidered on by us, to the purpoſe in hand: That it is the meaning of the place, the manner of Chriſts ſpeech implies, [*I ſay not that I will pray the Father for you, for the Father himſelfe loveth you.*] It is ſuch a ſpeech as Chriſt uſed upon a cleane contrary occaſion, *Iohn* 5. 45. *Doe not thinke* (ſayes he) *that I will accuſe*

cuſe you to the Father, there is one who accuſeth you, even Moſes, &c. He there threatens the obſtinate and accurſed *Phariſees* with condemnation: Never ſtand thinking that it is I (ſayes he) who am your onely enemie and accuſer, that will procure your condemnation, and ſo proſecute the matter againſt you meerely for my own intereſt; no, I ſhall not neede to doe it: though I ſhould not accuſe you, *your owne Moſes in whom you truſt*, he is enough to condemne you, he will doe your errand ſufficiently, you would be ſure to be damned by his words and ſayings; I ſhall not neede to trouble my ſelfe to come in and enter my action againſt you too, *Moſes* and his Law would follow the ſuit, and be enough to condemne you to Hel. So as this Speech doth not implie that Chriſt will not at all accuſe them; no, he meanes to bring in his action againſt them too: for he after ſayes, *If he had not ſpoke to them, they had had no ſinne*, and therefore he meant to bring the greateſt accuſation of all. Now in an oppoſite (though parallel) ſpeech here, to comfort his Diſciples, he ſayes [I ſay not that I will pray for you] that God may ſave you, I who your ſelves ſhall ſee will dye for you, I ſay not that I will pray for you, not I. But though I ſpeake this to inſinuate in the higheſt manner, that I will; (for if I ſpend my blood for you, will I not ſpend my breath for you?) yet the truth is, that the caſe ſo ſtands, that but for Gods own ordination, I ſhould not neede to doe it, *for the Father himſelfe loves you*: (that is) the Father of his own motion,

and

and proper good will taken up of himselfe towards you, and not wrought in him by me, doth love you, and beares so much love to you, as he can deny you nothing, for he is *your Father* as well as mine. How much more then shall you be saved, when I shall strike in too, and use all my interest in him for you? Christ on purpose useth this speech, so to dash out of their hearts that conceit, which harboureth in many of ours, who look upon God in the matter of Salvation, as one who is hardly entreated to come off, to save sinners, and with whom Christ (through the backwardnesse of his heart) hath so much adoe; and we are apt to think that when he doth come off to pardon, he doth it only & meerly at Christs entreaty, and for his sake, having otherwise no innate motion in himselfe sufficient to encline his heart to it; but that it is in this transaction by Christ with him, as a Favourite procures a Pardon for a Traitor, whose person the King cares not for; only at his Favourites suit and request he grants it, which else he would never have done. You are deceived, sayes Christ, it is otherwise: my Fathers heart is as much towards you, and for your salvations, as mine is: Himselfe of himselfe loveth you. And the truth is, that God took up as vast a love unto us of himselfe at first, as ever he hath borne us since: and all that Christ doth for us, is but the expression of that love which was taken up originally in Gods owne heart. Thus we find, that out of that love he gave Christ for us: So *Iohn* 3. 16. *God so loved the world* (of elect) *that he*

gave his onely begotten Sonne to dye, &c. Yea, Christs death was but a meanes *to commend* or set forth *that love* of his unto us: So *Rom.* 5. 8. it was God also that did himselfe give the persons unto Christ, and under-hand set him on work to mediate for them: *God was in Christ reconciling the World to himselfe:* He onely used Christ as his instrument to bring it honourably about. *All the Blessings* he means to give us, he first purposed and intended in himselfe: (so *Eph.* 1. 3, 5, 9, 11. compared) *out of the good pleasure of his will*, yet [*in Christ*] as it is added there, as the means through which hee would convey them: yea Christ adds not one drop of love to Gods heart; onely he draws it out, he brocheth it, and makes it flow forth, whose current had otherwise beene stopt. The truth is, that God suborned Christ to beg them on our behalf for an honourable way of carrying it, and to make us prize this favour of it the more; but so, as his heart is as ready to give all to us, as Christs is to ask, and this out of his pure love to us.

The Intercession therefore of Christ must needs speed, when Gods heart is thus of it selfe prepared to us. In *Esay* 53. 10. it is said, *The pleasure of the Lord shall prosper in his hand:* If our salvation be in Christs hand, it is in a good hand; but if it be the pleasure of the Lord too, it must needs prosper. And it is said of our hearts and prayers, that *He prepareth the heart, and heareth the prayer*; much more therefore when his owne heart is prepared to grant the suit, will he easily

ly heare it. When one hath a mind to doe a thing, then the least hint procures it of him: So a father having a mind to spare his child, he will take any excuse, any ones mediation, even of a servant, a stranger, or an enemie, rather then of none. Now when Christ shall speak for us, and speak Gods owne heart, how prevalent must those words needs be? *Davids* soule *longing to goe forth unto Absalom,* (2 *Sam.* 13. *ult.*) whom notwithstanding (for the honour of a Father, and a Kings State-policie, and to satisfie the world) he had banisht the Court for his Treason; when *Ioab* perceived it, that *the Kings heart was towards Absalom,* (*Chap.* 14. 1.) and that the King onely needed one to speake a good word for him, he subornes a woman, a stranger (no matter whom, for it had beene all one for speeding) with a made tale to come to the King; and you know how easily it tooke and prevailed with him, and how glad the Kings heart was of that occasion: even so acceptable it was to him, that *Ioab* could not have done him a greater kindnesse; and that *Ioab* knew well enough. Thus it is with Gods heart towards us, Christ assures us of it, and you may believe him in this case, for Christ might have tooke all the Honour to himselfe, and made us beholding to himselfe alone for all Gods kindnes to us; but he deales plainly, and tels us that his Father is as ready as himselfe; and this for his Fathers honour and our comfort; And therefore it is that, *Iohn* 17. in that this prayer so operated on this discourse, he pleads our election,

election, *Iohn* 17.6. *Thine they were, and thou gaveſt them me*; Thou commendedſt them unto me, and badeſt me pray for them, and I doe but commend the ſame to thee again. In the High-prieſts breaſt-plate when he went into the Holy of Holies, were ſet twelve ſtones, on which were written the names of the twelve Tribes: the myſterie of which is this, Chriſt beares us and our names in his Heart, when he goes to God: and moreover, we are Gods jewels, precious in his own account and choiſe. So God calls them *Mal.* 3. 17. *Made precious to him out of his love.* So *Iſai.* 43. 4. So that God loves us as jewels choſen by him, but much more when he beholds us ſet and preſented unto him in the breaſt-plate of Chriſts heart and prayer.

To conclude therefore, we have now made both ends of this Text to meet, Gods love, and Chriſts interceſſion. The Apoſtle began with that, *Who ſhall accuſe? it is God that juſtifies*, and he being for us, *who can be againſt us?* The Father himſelf loves *us* as he is *our* Father: And then he ends with this, *Chriſt intercedes*, namely, with our Father and his Father, *Who then ſhall condemn?* Who, or what can poſſibly condemne, all theſe things being for us, the leaſt of which were alone enough to ſave us?

Let us now looke round about, and take a full view and proſpect at once, of all thoſe particulars that Chriſt hath done and doth for us, and their ſeverall and joynt *influence* which they have into our ſalvation.

1. In

1. In that Christ *dyed*, it assures us of a perfect *price* payed for, and a *right* to eternall life thereby acquired.

2. In that he *rose again* as a common person, this assures us yet further, that there is a formall, *legall*, and irrevocable *act* of *Iustification* of us passed and enrolled in that Court of Heaven between Christ and God: and that in his being then justifyed, we were also justifiedin him, so that thereby our justification is made past re-calling.

3 Christs *Ascension into Heaven*, is a further act of his taking *possession* of *Heaven* for us, he then formally entring upon that our right in our stead; and so is a further confirmation of our salvation to us. But still we in our owne persons are not yet saved, this being but done to us as we are representatively in Christ as our Head.

4. Therefore he *sits at Gods right hand*, which imports his being armed and invested with *all power in Heaven and Earth to give* and apply *eternall life* to us.

5. And last of all there remaines *Intercession* to *finish* and *compleat* our salvation; to *doe* the thing, even to *save* us. And as Christs *death* & *Reresurrection* were to procure our *Iustification*: so *his sitting at Gods right hand* and *Intercession* are to procure *salvation*; and by faith we may see it done, and behold our soules not onely sitting in heaven, as in Christ a common person sitting there in our right; as an evidence that we shall come thither: but also through Christs *Intercessi-*

on begun vve may ſee our ſelves actually poſſeſſed of heaven. And there I vvill leave all you that are believers by faith poſſeſſed of it, and ſolacing your ſoules in it, and doe you feare condemnation if you can.

Chap. X.

The uſe of all: Containing ſome Encouragements for weake Beleevers, from Chriſts Interceſſion, *out of* Heb. 7. 25.

NOw for a Concluſion of this Diſcourſe I will adde a briefe Uſe of *Encouragement*; and this, ſuited to the loweſt Faith of the weakeſt Beleever, who cannot put forth any act of Aſſurance, and is likewiſe diſcouraged from comming in unto Chriſt. And I ſhall confine my ſelfe onely unto what thoſe moſt comfortable words (as any in the booke of God) doe hold forth, which the Apoſtle hath uttered concerning Chriſts Interceſſion (the Point in hand;) [*Wherefore he is able to ſave to the utmoſt, thoſe that come to God by him: ſeeing he ever liveth to make Interceſſion for them,*] words which I have had the moſt recourſe unto in this Doctrinall part, of any other, as moſt tending to the clearing of many things about *Interceſſion*: And which I would alſo commend to, and leave with poore Beleevers to have recourſe unto for their comfort, as a ſufficient Abundary of *Conſolation* unto their

their Soules, and as a *Catholicon* or universall Cordiall against all faintings and misgivings of spirit whatsoever.

In the words observe,

1. A *Definition of Faith* by the lowest acts of it, for the comfort of weake Christians:

2. *Encouragements* unto such a *Faith*, opposite to all misgivings and discouragements whatsoever.

1. A Definition of Faith; and such, as will suit the weakest Beleever. *It is a comming unto God by Christ for Salvation.*

1. It is [*a comming*] to be saved. Let not the want of *Assurance* that God will save thee, or that Christ is thine, discourage thee, if thou hast but a heart to *Come* to God by Christ to be saved, though thou knowest not whether he will yet save thee, or no. Remember that the Beleevers of the New Testament are here described to be [*commers*] to God by Christ; Such as *goe out* of themselves, and rest in nothing in themselves, do *come* unto God through Christ for Salvation, though with trembling.

2. It is a Comming [*unto God.*] For he is the ultimate object of our Faith, and the person with whom we have to do in believing, & from whom we are to receive Salvation, if ever we obtaine it.

3. It is a Comming unto God [*by Christ:*] which Phrase is used in this Epistle in an allusion to the worshipers of the Old Testament; who when they had sinned, were directed to go to God by *a Priest*, who with a Sacrifice made an

Atonement for them. Now Christ is the great and true High-Priest, *by whom we have accesse to the Father*; 2. *Ephes.* 18. The word is προσαγωγην, *a leading by the hand.* Doest thou not know how to appeare before God or to come to him? come first to Christ, and he will take thee by the hand, and go along with thee, and leade thee to His Father.

4. It is a comming unto God by Christ [*for Salvation.*] Many a poore soule is apt to thinke that in comming to God by Faith it must not aime at it selfe, or its own Salvation: yes, it may, for that is here made the errand or businesse which faith hath with God in comming to him; or which it comes for, and this is secretly couched in these words: for the Apostle speaking of the very aime of the heart in comming, he therefore on purpose mentions Christs ability to *save*; [He is able *to save.*]

Secondly, Here are many encouragements to such a *Faith* as is not yet grown up unto assurance of Salvation.

1. Here is the most suitable object propounded unto it, namely, *Christ as Interceding*; which work of Intercession because it remains for Christ as *yet to doe* for a soule that is to be saved, and which he is every day *a doing* for us; therefore it is more peculiarly fitted unto a *Recumbents Faith.* For when such a soule comes and *casts it selfe* upon *Christ, That* thing in *Christ*, which must needs most suit that kind of Act, is that which is *yet to be done* by Christ for that soule. Now for that soule to

come

come to Christ to die for it, and offer up himselfe a Sacrifice, (as Sinners did use to come to the High-Priest to sacrifice for them) this were bootlesse, for (as it is *ver.* 27.) he hath at *once done that* already. And as for *what is* already *past* and *done*, such a beleevers faith is oftentimes exceedingly puzled, what manner of act to put forth towards Christ about it: as (for example) when it is about to come unto God, & it heares of an *Election* of some unto salvation from all eternity made by him; because this is an act already past by God, the soule knows it to be in vain to cast it selfe upon God for Election, or to come nnto him to elect & choose it selfe. And so in like manner, when the soule lookes upon *Christs Death*; because it is done and past, it knowes not how to take it in in beleeving, when it wanteth assurance that Christ dyed for it, (though it should come to Christ to bee saved by vertue of his *death.*) But there is this one worke that remaines still to be done by him for us, and which he is daily a doing; and that is, *Interceding*, for *he lives ever to Intercede*, or to *pray* for us in the strength and merit of that his Sacrifice once offered up. This therefore is more directly & peculiarly fitted unto a *Faith* of *Recumbency*, or, of *Comming unto Christ:* the proper act of such a Faith (as it is distinguished from *Faith of Assurance*) being *a casting ones selfe upon Christ for some thing it would have done or wrought for one.* Hence Intercession becomes a fit object for the aime and errand of such a Faith, in this its comming to Chri[illegible]

is, it being a thing yet to bee wrought and accompliſht for me by Chriſt, is therefore a fit marke for ſuch a Faith to levell at in its comming to Chriſt. Thoſe Acts of God and Chriſt which are paſt, *Faith of Aſſurance* doth more eaſily comply with: ſuch a Faith takes in with comfort that Chriſt hath *dyed* for me, and *riſen* again, and doth now *Intercede* for me, and ſo I ſhall certainly be ſaved: but ſo cannot this weake faith doe. Come thou therefore unto Chriſt, as to ſave thee through his Death paſt, and by the merit of it, ſo for the preſent, and for the time to come, to take thy Cauſe in hand, and to *Intercede* for thee: it is a great reliefe unto ſuch a Faith (as cannot put forth Acts of Aſſurance, that what hath beene done by Chriſt hath been done for it) that God hath left Chriſt this work yet to doe for us. So as the Interceſſion of Chriſt may afford matter to ſuch a Faith to throw it ſelfe upon Chriſt, to performe it for us, and it may ſet him aworke to doe it.

2. Now if ſuch a ſoule aske, But will Chriſt upon my comming to him for ſalvation, be ſet avvork to intercede for mee, and undertake my cauſe?

I anſvver it out of thoſe vvords, [*He lives to intercede for them who come to God by him.*] He lives on purpoſe to performe this vvork; it is the end of his living, the buſineſſe of his life. And as he received a commandment to dye, and it was the end of his life on earth; ſo he hath received a command to intercede, and to be a common High-

High-priest for all that come to God by him. God hath appointed him to this work by an oath, *He sware, and would not repent, Thou shalt be a Priest for ever, after the order of Melchisedech*; and this is the end of his life in heaven. That as in the Old Law the High-priest (Christs type in this) *ought to offer up the sacrifice* of every one that came unto God by him, (as HEB. 5. 5.) in like manner Christ; for it is *his calling*, (as you have it, *ver. 6.*) Otherwise, as that woman said to *Philip*, when she came to him for justice, and he put her off, *Then cease* (sayes she) *to be a King*: So if Christ should deny any such soule to take its cause in hand, he must then *cease to be a Priest. He lives to intercede: He is a Priest called by God, as was Aaron, ver. 6.* Wherefore he *ought* to doe it, in that it is his *office.*

3. And if thy soule yet feareth the difficulty of its owne particular case, in respect of the greatnesse of thy sinnes, and the circumstances thereof, or any consideration whatsoever which to thy view doth make thy salvation an hard suit to obtaine: the Apostle therefore further addes, [*He is able to save to the utmost*] (what ever thy cause be) and this, through this his Intercession. That same word [*to the utmost*] is a good word, and vvell put in for our comfort. Consider it therefore, for it is a reaching vvord, and extends it selfe so farre, that thou canst not look beyond it. Let thy soule be set upon the highest mount that ever any creature vvas yet set upon, and that is enlarged to take in and

view

view the moſt ſpacious proſpect both of ſinne and miſery, and difficulties of being ſaved, that ever yet any poore humbled ſoule did caſt within it ſelfe: yea joyne to theſe all the objections and hinderances of thy Salvation that the heart of man can ſuppoſe or invent againſt it ſelfe: lift up thy eyes and looke to the *utmoſt* thou canſt ſee, and Chriſt by his Interceſſion is able to ſave thee beyond the Horizon and furtheſt compaſſe of thy thoughts, even *to the utmoſt* and worſt caſe the heart of Man can ſuppoſe. It is not thy having *laine long* in Sinne, *long* under *terrours* and *deſpairs*, or having ſinned *often* after many enlightnings, that can hinder thee from being ſaved by Chriſt. Do but remember this ſame word [*to the utmoſt*,] and then put in what exceptions thou wilt or canſt, lay all the barrs in thy way that are imaginable; yet know thou that the gates of Hell *ſhall not prevail againſt thee.*

4. Again, conſider but what it is *that* Chriſt, who hath by his death done enough to ſave thee, doth yet further for thee in Heaven. If thou thoughteſt thou hadſt all the Saints in Heaven and Earth jointly concurring in promoving thy ſalvation, and competitours unto God in inſtant and inceſſant requeſts and prayers to ſave thee; how wouldeſt thou be encouraged? (ſhall I tell thee?) one word out of Chriſts mouth (who is the *King of Saints*) will do more then all in heaven and earth can doe: and what is there then which we may not hope to obtain through his Interceſſion?

And

And wouldſt thou know whether he hath undertaken thy cauſe, and begun to intercede for thee? In a word, Hath he put his ſpirit into thy heart, and ſet thy own heart on work to make inceſſant Interceſſions for thy ſelfe *with groans unutterable?* (as the Apoſtle hath it, *Rom.* 8.) This is the Eccho of Chriſts Interceſſion for thee in Heaven.

5. (And laſtly) If ſuch a ſoule ſhall further object, But will he not give over ſuing for me? may I not be caſt out of his prayers through my unbeliefe? Let it here be conſidered, that he lives [*ever*] to intercede: And therefore if he once undertake thy cauſe, and getteth thee into his prayers, he will never leave thee out night nor day. He Intercedeth ever, till he hath accompliſht and finiſhed thy ſalvation. Men have been caſt out of good and holy mens prayers, as *Saul* out of *Samuels*, and the People of *Iſrael* out of *Ieremies*; but never out of Chriſts prayers; the *ſmoak of his Incenſe aſcends for ever*, and he will intercede to the utmoſt, till he hath ſaved thee to the utmoſt. He will never give over, but will lye in the duſt for thee, or he will perfect and procure thy *Salvation.*

Onely whilſt I am thus raiſing up your Faith to him upon the worke of his Interceſſion for us; let me ſpeak a word to you for him, ſo to ſtir up your love to him, upon the conſideration of this his Interceſſion alſo. You ſee you have the whole life of Chriſt firſt and laſt, both here and in heaven laid out for you: He had not come to earth but for you: he had no other buſineſſe here; *Vnto us a Son is born.*

And (to be ſure) he had not dyed but *for you*: (*for unto us a Son was given*) and when he *roſe*, it was *for your juſtification*: And now he is gone to heaven, he *lives* but to *intercede* for you. He makes your ſalvation his conſtant calling. O therefore let us live wholly unto him, for he hath, and doth live wholly unto us. You have his whole time among you; and if he were your ſervant, you could deſire no more. There was much of your time loſt before you began to live to him: but there hath beene no moment of his time which he hath not lived to, and improved for you. Nor are you able *ever* to live for him, but onely in this life, for hereafter you ſhall live with him, and be glorified of him. I conclude all with that of the Apoſtle, *The love of Chriſt* it ſhould *conſtraine* us, becauſe we cannot but *judge* this to be the moſt equall, that *they which live ſhould not henceforth live unto themſelves, but unto him who dyed for them, and roſe again*; and (out of the Text I alſo adde) *ſits at Gods right hand*; yea, and there *lives for ever to make Interceſsion for us.*

FINIS.